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64

Lat. 33° 30'
Long. 118° 15'

VIA TUTA,
THE
S A F E W A Y:

Leading all Christians, by the Testimonies and Confessions
of our best learned Adversaries, to the true, ancient, and
Catholike Faith, now professed in
THE CHURCH OF ENGLAND.

~~~~~

Stand ye in the ways, and see and aske for the old paths, &c.

Jerem. vi. 16.

*From the Fourth Edition revised by the Author. 1630.*

---

VIA DEVIA,  
THE  
**B Y - W A Y:**

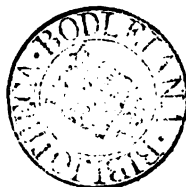
Misleading the *weake* and *unstable* into *dangerous-paths* of  
Error, by colourable shewes of Apocryphall *Scriptures*,  
unwritten Traditions, *doubtfull* Fathers, ambiguous  
*Councils*, and pretended Catholike Church.

~~~~~

Scriptura Regula credendi certissima tutissimaque est.

Bell. de Verb. Dei, lib. 1. cap. 2.

By HUMFREY LYNDE, Knight.



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TO THE
RELIGIOUS AND WELL AFFECTED
GENTRY OF THIS KINGDOME.

IF for no other cause, yet for this alone, that the world may knowe, it is no difficult matter for a meane Layman to proove the Ancient Visibilitie of the Protestant profession, I have attempted to send forth this Essay of my poore endeavours in this cause, being thereunto provoked by a challenge heretofore sent unto mee, by a Jesuite, in these words: (viz.) *That Sir Humfrey or his friends should proove out of some good Authors, that the Protestant Church was in all ages visible, especially in the ages before Luther.*

It is not my profession, I must confesse, to returne challenges, or publish works of this nature; yet knowing that *Truth is justified of her children*, I have presumed as a childe of that Mother, to vindicate her cause, and maintaine my owne reputation: and in answer hereunto, I shall present such proofes, as are warranted by certificate and confession, not onely of the most Orthodoxe Fathers, but of the Romish Bishops, Doctors, Cardinalls, and other moderne Writers in the Romane Church.

It is an undoubted truth, and subscribed by both parties, that the faith which Christ and his Apostles taught

a

taught in the first Age, had visible professors in all ages. It were therefore sufficient (without any further recitall of succeeding witnesses) to proove, that the now faith of the Church of *England*, is that faith, which was once delivered to the Saints by Christ and his Apostles. But I rather condescend to meete the Adversarie upon his own ground, and to deale with him at the same weapon, which himselfe hath chosen; wherein on our part the Ancient Fathers shall be my *Champions*, and his owne Romish Bishops, Doctors, Cardinalls, and Schoolemen shall be my *Seconds*, as beeing *Testes veritatis*, witnesses of God's Trueth, professed in our Church.

Of what strength and force is truth, shall appeare by this, that as shee extorts a full and ample testimonie from her sworne enemies, to make good the visibilitie of our Church; and denyes Antiquitie and Universalitie to the principall Articles of the new Romane Creed; wherein shee poynts forth that old and true way. And this is acknowledged on both sides to be *Via Tuta, The certaine and Safe Way*. Upon which ground it is likewise lawful for me, *Talionis lege*, to frame a counter-challenge, by demanding, *By what authoritie of Scriptures, and ancient Fathers, they have imposed new Articles of beliefe upon Priestes and people?* Sure I am those (*twelve**) new coyned Articles, declared by their grand Councell of *Trent*, and published by Pope *Pius the fourth*, with streight charge to bee received of all men, upon perill of Salvation, are so farre short from the knowledge of Antiquity, that as yet they are scarce understood amongst their owne Disciples for Articles of faith. And their best learned Romanists

* For they may be reduced to this number, as some have done. Author of the Preface to B. Jewel's works. Doctor Sharp's Looking-glasse for the Pope, p. 272. (*Extra quam nemo salvus esse potest.*) Vide Bullam.

professe

professe openly, that most of them were unknowne to former ages.

It is no wonder then, that a blinde obedience, and an implicite faith is so much obtruded upon the ignorant of the Romane Church, when their best learned Doctors are forced to confesse touching the chiefe Articles, (wherein they differ from us) that they can neither subsist by Antiquitie, nor stand with the safety of the beleever. Neither may it seeme strange, that these men should create new Articles of faith, when as they dare alter, and detract from the Commandements of God; witnesse their Decalogue so often published by the Church of Rome (hereunto prefixed) wherein, not onely the second Commandement is left out (as it is usually in their Psalters, and in divers of their Catechismes) but the fourth Commandement, touching the Sabbath-day, is changed into these words: *Remember to sanctifie the Holy-dayes*. But as for these presumptuous Innovations or peccadilloes, the recitall of them I account a sufficient refutation. In the meane time, those men, who call for a Catalogue of names of such Protestants, as taught and professed in all ages the 39 articles of our religion, received and maintained by our Church; let them in every age produce one ancient and Orthodoxe Father, who did teach and maintaine their twelve new Articles *De fide* (which they command under a curse to be beleaved of all men) I say, let them produce but one in all ages for 1500 yeeres after Christ, till the dayes of *Luther*, that taught and beleaved all their twelve Articles *De fide*, as poynts of faith; and for that one good Author's sake, I will be so liberall, as to acknowledge their professors visible in all ages; I will say their Bishops, Cardinalls, and Schoolemen, which have witnessed the Antiquitie of our Doctrine, were mistaken, and ought to bee

reformed by an *Index Expurgatorius*; I will testifie that the reformed Churches are guiltie of Noveltie, and submit my obedience with an implicite Faith to the Romane Church.

And, as touching my owne particular, I professe, through the provocation of a Jesuite, I have unwillingly thrust my sickle into other men's Harvest; yet I witnesse a true confession before God and man, that I have neither wilfully, nor wittingly falsified any one Author, either in citation, or translation in this Treatise. If any slips have hapned (which I doe confesse for want of helpe and opportunitie may befall mee) let it bee shewed mee by answere moderately, plainely, and faithfully, and I will ingenuously confesse the weaknesse, not of our doctrine, but of my owne handling.

So for this time, untill it please God to give opportunitie to publish some further fruits of my labours in this kind, I heartily desire good interpretation, and favourable acceptance of the beginnings and endeavours of him who is

At your service in Christ, and for his Truth,

H. L.

BULLA PII QUARTI,*

Super formâ Juramenti professionis Fidei.

DATUM ROMÆ, ANNO 1564.

APOSTOLICAS et ecclesiasticas Traditiones, reliquâsque ejusdem Ecclesiæ observationes et constitutiones firmissimè admitto, et amplector. Item sacram Scripturam juxta eum sensum, quem tenuit et tenet sancta mater Ecclesia, cujus est judicare de vero sensu, et interpretatione sacrarum Scripturarum, admitto: nec eam unquam, nisi juxta unanimem consensum Patrum accipiam, et interpretabor. Profiteor quoque septem esse verè et propriè Sacramenta novæ legis à Jesu Christo, Domino nostro, instituta, atque ad salutem humani generis, licet non omnia singulis necessaria, scilicet Baptismum, Confirmationem, Eucharistiam, Pœnitentiam, Extremam Unctionem, Ordinem et Matrimonium. Illâque gratiam conferre: et ex his Baptismorum, Confirmationem, et Ordinem, sine sacrilegio reiterari non posse. Recep-

* Habetur ad calcem Concil. Triden. Edit. Colon. Anno 1610, p. 439, in 12. & Ann. 1615, p. 441.

tos quoque et approbatos. Ecclesiæ Catholicæ ritus, in supradictorum omnium sacramentorum solemnī administratione recipio, et admitto. Omnia et singula, quæ de peccato originali, et de justificatione in sacrosancta Tridentina Synodo definita et declarata fuerunt, amplector et recipio. Profiteor pariter in Missa offerri Deo verum, proprium, et propitiatorium sacrificium, pro vivis et defunctis: atque in sanctissimo Eucharistiæ Sacramento esse verè, realitèr, et substantialitèr corpus et sanguinem, unà cum anima et divinitate Domini nostri Jesu Christi, fierique conversionem totius substantiæ panis, in corpus, totius substantiæ vini, in sanguinem: quam conversionem Catholica Ecclesia transubstantiationem appellat. Fateor etiam sub altera tantum specie, totum atque integrum Christum, verumque Sacramentum sumi. Constantèr teneo purgatorium esse, animasque ibi detentas fidelium suffragiis juvari: Similitèr et sanctos unà cum Christo regnantes, venerandos, atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum reliquias esse venerandas. Firmissimè assero, imagines Christi ac Dei paræ semper virginis, necnon aliorum Sanctorum, habendas et retinendas esse: atque eis debitum honorem, ac venerationem impertiendam. Indulgentiarum etiam potestatem à Christo in Ecclesia relictam fuisse, illarumque usum Christiano populo maximè salutarem esse affirmo. Sanctam Catholicam, et Apostolicam Romanam Ecclesiam, omnium Ecclesiarum matrem

trem et magistram agnosco: Romanóq; Pontifici, B. Petri, Apostolorum principis, successori, ac Jesu Christi Vicario veram obedientiam spondeo, ac juro: Cætera item, omnia à sacris Canonibus, et œcumenicis Concilliis, ac præcipue à sacrosancta Tridentina Synodo tradita, definita, et declarata, indubitanter recipio, atque profiteor, simulque contraria omnia, atque hæreses quasunque ab Ecclesia damnatas, et rejectas, et anathematizatas, ego pariter damno, rejicio et anathematizo. Hanc veram Catholicam fidem, (extra quam nemo salvus esse potest) quam in præsentī sponte profiteor et veraciter teneo, eandem integram et inviolatam, usque ad extremum vitæ spiritum, constantissimè (Deo adjuvante) retinere et confiteri, atque à meis subditis, vel illis quorum cura ad me in munere meo spectabit, teneri, doceri, et prædicari, quantum in me erit, curaturum; Ego idem *N.* spondeo, voveo, ac juro. Sic me Deus adjuvet, et hæc sancta Dei Evangelia. Volumus autem, quod præsentēs literæ, in Cancellaria nostra Apostolica, de more, legantur: Et ut omnibus facilius pateant, in ejus Quinterno describantur, ac etiam imprimantur.

Nulli ergo omnino hominum liceat hanc paginam nostræ voluntatis et mandati infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare præsumpserit, indignationem omnipotentis Dei, ac beatorum Petri et Pauli, Apostolorum ejus, se noverit incursurum.

Dat.

Dat. Romæ, apud sanctum Petrum, anno Incarnationis Dominicæ Millesimo Quingentesimo sexagesimo quarto, Idibus Novem. Pontificatus nostri, Anno quinto.

Fed. Cardinalis Cæsius. Cæ. Glorierius.

THE NEW CREED*

OF THE CHURCH OF ROME.

THE Apostolique and Ecclesiasticall *Traditions*, and other observances and constitutions of the Church, doe I firmly admit and embrace.

2. Also the sacred Scripture, according to *that sense which our holy Mother the Church hath holden and doth hold* (whose office it is to judge of the true sense and interpretation of holy Scriptures) doe I admit. Neither will I ever receive and expound it but according to the uniforme consent of the Fathers.

3. I doe also professe, that there be truly and properly *seven Sacraments* of the new Law, instituted by our Lord Jesus Christ, and necessarie to the salvation of Mankinde, though all bee not necessary for every man: that is to say, Baptisme, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Marriage; and that they

* This new Creed is added to the Nicene Creed, and prescribed by Pope Pius IV. to be received with an oath as the true Catholike faith, which according to the forme of the Apostles' Creed, may be distinguished into these 12 Articles.

conferre

conferre grace, and that among these, Baptisme, Confirmation, and Order cannot bee reiterated without sacriledge Also the received and approved Rites of the Catholike Church used in the solemne administration of all the aforesaid Sacraments, I receive and admit.

4. All and every the things which concerning *Original sinne* and *Justification*, were defined and declared in the holy Councell of Trent, I embrace and receive.

5. Also I confesse that in the *Masse* is offered to God a true, proper, and propitiatorie Sacrifice for the quicke and the dead. And that in the most holy *Eucharist* is truly, really, and substantially the body and blood, with the soule and divinity of our Lord Jesus Christ: and that there is made a conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, which conversion the Catholique Church calleth *Transubstantiation*.

6. I confesse also, that under *one kinde onely*, all and whole Christ, and the true Sacrament is received.

7. I doe constantly hold there is a *Purgatorie*, and the soules detained there, are holpen by the suffrages of the faithfull.

8. And likewise that the *Saints* reigning with Christ, are to be worshipped and prayed unto, And that they offer their prayers to God for us: and that their *reliques* are to be worshipped.

9. And

9. And most firmly I avouch, that the *Images* of Christ, and the Mother of God alwayes a Virgine, and other Saints are to bee had and retained, and that to them due honour and veneration is to bee given.

10. Also that the power of *Indulgences* was left by Christ in the Church; and I affirme the use thereof to bee most wholesome to Christ's people.

11. That the Holy, Catholike and Apostolike *Romane Church* is the Mother and mistress of all Churches, I acknowledge: and I vow and swear true obedience to the Bishop of *Rome*, the Successour of Saint *Peter* the Prince of the Apostles, and the Vicar of Jesus Christ.

12. And *all other* things likewise doe I undoubtedly receive and confesse, which are delivered, defined and declared by the sacred Canons, and generall Councells, and especailly the holy Councell of *Trent*: and withall, I condemne, reject, and accurse all things that are contrary hereunto, and all heresies whatsoever, condemned, rejected, and accursed by the Church: and that I will be carefull this true Catholike faith (out of the which no man can bee saved, which at this time I willingly professe and truly hold) bee constantly (with God's helpe) retained and confessed, whole and inviolate to the last gaspe; and by those that are under me, or such as I shall have charge over in my calling, holden, taught and preached, to the uttermost of my power:

power: I the said *N.* promise, vow and sweare, so God helpe mee, and his holy Gospels.

Our pleasure is, that these present letters, according to custome, bee read in our Apostolike Chancerie: and that they may bee the more easily knowne unto all men, that they bee there copied and imprinted.

It shall not bee lawfull therefore for any man to infringe this our Will and Commandement, or by audacious boldnesse to contrarie the same. Which if any man shall presume to attempt; let him know that he shall incur the indignation of Almighty God, and of Saint *Peter*, and Saint *Paul*, his blessed Apostles. Dated at *Rome* in the yeere of the Incarnation of our Lord, 1564, Id. Novembe. The 5th yeere of our Papacy.

Fed. Cardinalis Cesiuss Cæs. Glorierius,

THE
TEN COMMANDMENTS,

AS THEY ARE PUBLISHED BY

THE CHURCH OF ROME.*

1.

I AM thy Lord God. Thou shalt have no other Gods but me.

2. Thou shalt not take the name of God in vaine.

3. Remember to sanctifie the holy-dayes.

4. Honour thy father and mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steale.

8. Thou shalt not beare false witnesse.

9. Thou shalt not desire thy neighbour's wife.

10. Thou shalt not desire thy neighbour's goods.

* In a Booke intituled, "The Christian Doctrine," composed by the reverend Father *James Ledesma*, Priest of the Society of Jesus; and printed *permissu Superiorum*, Ann. 1609 & 1624.

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SECT. I.

THE CAUSELESSE BITTERNESSE OF THE CHURCH OF ROME AGAINST THE REFORMED CHURCHES.

WE reade in the Ecclesiasticall Historie, when the ancient Christians at ANTIOCH fell at variance among themselves; it was thought meet (as *Theodoret* * relateth) by a favourable report to allay the bitterness of their contention with these words: *Both parts make one and the same Confession of their Faith. For both maintaine the Creed of the Nicene Councell.*

The beautifull and sacred name of Truth, speaks peace to all: and that lovely name of peace, gives that sweet counsell to all Christians, which *Abraham* gave to *Lot*. *Let there bee no strife betwixt mee and thee, for wee be brethren.* (Gen. xiii. 8.)

* Theod. Hist. Eccles. lib. 2. cap. 4.

If the Church of Rome had loved Truth and Peace, without doubt the common bond of Christianitie, and the Creed, which is the general Cognizance of our Faith, would have incited them to the like favourable construction of the Controversies of this age; and the rather, because their learned *Cardinall* professeth; *that the Apostles never propounded, as common articles of faith, other things, then the Articles of the Apostles' Creed, the tenne Commandements, and some few of the Sacraments; because (saith he) these things are simple, necessary and profitable for all men; the rest are such as a man may be saved without them**.

But this is the nature of the malignant Church (and for that cause the Church of Rome is rightly deciphered by that name) that instead of qualifying the unquenchable broyles, and intirely preserving the seamelesse garment of CHRIST, shee terms us *Heretiques†*, *Hell-hounds of Zuinglius*, *Luther's whelps*, *Turkish Huguenots*, *damned persons*, and worse then *Infidels*. Which unchristian speeches dipt in lye and gall, give us just cause to say with *Austen*: *Our daily fornace is our adversaries' tongue‡*.

It cannot be denied, that the now Reformed, and the ancient Romane Church are two sisters, both descended from one and the same Catholike

* Bell. de Ver. Dei. lib. 4. c. 11. *Primum et nota secundo.*

† Camp. 1. Rat. Jewel against Harding, p. 178 et 222. edit. ult. ‡ Quotidiana fornax nostra humana lingua. Aug. Confess. lib. 10. cap. 37.

and

and universall Mother of us all. But when the world shall understand, that the Romish Sister hath lost her breasts, or at leastwise giveth her children little or no sincere milke out of her two breasts; the two Testaments; when the world shall plainly discerne, that she doth daily practise spirituall fornication with the inhabitants of the earth; when it shall bee witnessed by herselfe, that her sister hath kept her first love, and continued her ancient birth-right, from the time of the Apostles to the dayes of *Luther*; will it not seeme a strange folly, or a wilfull madnesse to quarrell with her Sister, because shee will not follow her unknown wayes, and go a whoring after her inventions? If for no other cause, yet for this alone, (because shee played the Harlot) her Sister might better justifie her separation from her, then the retaining of fellowship with her lewdnesse.

It is the counsell of the Prophet, *If Ephraim be joyned to idols, let him alone: If Israel play the Harlot, let not Juda sin.* (Hose. iv. 15, 17.) *Babylon** was a true Church, with which sometimes the religious did communicate, but after it was more depraved, the faithfull are commanded to goe out of her. And as we may conceive, for that cause,

* By *Babylon* Rome is meant, according to divers Interpreters ancient and later. Tertul. lib. adu. Judæos, et lib. 3. contr. Marcion. Hieron. Prolego in lib. Didymi de sp. S. Aug. de Civ. Dei, lib. 18. c. 2. et cap. 22. Lud. Vives in eundem. Oros. lib. 4. c. 2, 3. Bell. de Rom. Pont. l. 2. c. 2. Baron. Annal. tom. 1. ad an. D. 45. Ribera in Apoc. c. 14.

among others, *Abraham* was commanded to goe forth of *Caldea*, wherein hee was borne, because the inhabitants of the Countrey were Idolaters. And the *Hebrewes*, (the promised time of returning to *Canaan* being come) were led out of *Egypt* by *Moses* and *Aaron*, because the Egyptians were given to vain superstitions. Such is our departure from the Church of *Rome*, or rather from the errours of that Church, that hath departed from herself, and for that cause, *Non fugimus, sed fugamur*; we left her unwillingly, not voluntarily; *that we be not partakers of her sinne, and that we receive not her plagues.* (Revel. xviii. 4.)

That saying of *Erasmus* was not lesse true then wittie, who, being demanded of the Duke of *Saxonie*, what was *Luther's* capitall offence, that stirred up so many opposites against him, made answer: *Luther had committed two great crimes, for he had taken away the crowne from the Pope, and had taken downe the belly of the Monkes.* And surely, (setting aside the Pope's lordlinesse, and the luxurie of Priests) it shall appeare, there is no such cause, why shee should breathe out Anathemas, Curses, and Excommunications, with a *Tradatur Satana*: let her Sister be delivered to Satan. Yea she dayly affoordeth peaceable entertainment unto Jewes and Infidells, when as a poore Christian soule, a beleeving Protestant, living within their reach or compasse, can hardly escape the danger of their mercilesse Inquisition.

Nobis non licet esse tam beatis; the children of
this

this world are wiser in their generation, than wee professe ourselves to bee. For, as *touching the twelve Articles of the Apostles' Creed, which are the maine parts of the Christian truth, and wherein the Church of Rome doeth still persist, we gladly acknowledge her to bee of the family of Jesus* * (saith Hooker). And that which Saint Paul witnessed of the Israelites, that in *one respect they were enemies, but in another they were beloved of God*: (Rom. xi. 28.) so likewise as concerning the word of God, and the Apostles' Creed, wee give the Church of Rome her due; but in another respect, as she hath created twelve new Articles†, and coyned new expositions upon the old, far different from the doctrine of the Apostles; as shee depends upon customary Tenets, which make their chiefe claime by Tradition; as shee relies upon the Church (that is, upon her owne authoritie) for the last resolution of Faith; as shee maintaineth and practiseth manifest and manifold Idolatry; as she derogateth from the high price of our Redemption, by adding her owne merits and satisfactions to the Merits of Christ; as shee advanceth the Pope for the Lord Paramount above all that are called Gods. In these and many like respects we say her Tenure is meane and base, her Tenets are subject to alienation, her Articles are evidences of an unknown truth, her unwritten veri-

* Hooker's Ecclesiasticall Policie. Lib. 1. cap. 1.

† Bulla Pii IV. ad calcem Concil. Trident. anno 1610 & 1615. Colonia.

ties for the most part are prescriptions within the memory of man, *Hesterna quasi*: her Title is usurpation, her confidence is presumption, her devotion is superstition, and she herself a professed enemy to the Gospell.

SECT. II.

THE OCCASION OF THE CONTENTION BETWIXT
THE CHURCHES, ORIGINALLY PROCEEDED
FROM THE ROMANISTS BY THEIR OWN CON-
FESSION.

BUT before wee enter into the debates and differences of these times, it will not bee amisse to looke backe, and examine the cause of this great calamitie and distraction in the Christian Church; and to inquire by whom, and by what means, this bitter contention is fallen out betwixt two Sisters. *G. Cassander*, a learned Papist, tooke speciall notice, that these two Sisters were fallen asunder, even to the dividing of the household: hee also observed the Author of those fresh-bleeding wounds, and accordingly as an eye-witnesse of those differences, protesteth openly, that *the fault is to bee layed upon those, which being puffed up with vaine, insolent conceits of*
their,

their Ecclesiasticall power, proudly and scornfully contemned and rejected them, which did rightly and modestly admonish the reformation. If wee shall further inquire of him, what remedy might bee applyed to such dangerous diseases; he professeth seriously, that the Church can never hope for any firme peace, unlesse they begin to make it, which have given the cause of that distraction. If we further presse him for his advice, how to procure that peace from them, which first occasioned the falling off, he replies, and confidently assures us; that this cannot bee effected, unlesse those which are in place of Ecclesiasticall government, would bee content to remit something of their too much rigour, and yeeld somewhat to the peace of the Church, and, hearkening unto the earnest prayers and admonitions of many godly men, will set themselves to correct manifest abuses, according to the rule of divine Scriptures, and the Primitive Church, from which they have swerved.*

Heere is a plaine confession of a learned Romanist, that many abuses are crept into the Romane Church; here is likewise an acknowledgement of a distemperature that proceedeth from the Head (and wee know, when the head is distempered, commonly the whole body is out of order). Now to rectify these abuses, hee prescribes a Rule, which is the holy Scriptures, and hee sets before us an ancient patterne for our instruction, which is the Primitive Church.

* Cassand. Consult. 56 & 57.

If the Scripture bee the rule of Truth, and the ancient doctrine be the patterne of a true Church, how can our Religion bee charged with heresie, which professeth the Scripture to bee the sole rule of Faith? Or how can it bee justly accused of Noveltie, as derived from *Luther*, when it is a *Canon* published for the direction of Preachers and Pastors in our Church; (viz.) *That they should never teach any thing as matter of Faith religiously to be observed, but that which is agreeable to the Doctrine of the old and new Testament, and collected out of the same doctrine by the ancient Fathers, and Catholike Bishops of the Church*.*

Lēt us ascend higher, and looke into former ages, and there let us examine, whether these two Sisters agreed in unity of doctrine in one and the same house.

It is reported of *Redwald* † King of the East Saxons, that he was the first of all his Nation, that was baptized and received Christianitie: but afterward being seduced by his wife, hee had in the selfe same Church (saith *Bede*) one Altar for Christ's Religion, and another for sacrifices unto devils. Such was the state of the Romane Church, especially in the ages after the devill was let loose. There were some that did consecrate themselves and their service to the

* In lib. Can. disc. Eccles. Angl. cap. 6. Preface to Bishop Jewell's Works. Eng. ann. 1611.

† Camden's *Britania*. Eng. p. 465.

right worship of God alone: others to the adorations of Saints and Images. There were some that did constantly adore the Creator in his bodily presence in Heaven: whilst others in the same Church did ignorantly worship the Creature; a consecrated Host upon the Altar. And thereupon *Michael Cecænas*, Generall of the Order of Franciscans, about 400 yeeres past, observing the different opinions of different members in the same Church, complained; *there were two Churches, the one of the wicked sort flourishing, in which the Pope raigned: the other of godly and good men, and this Church he persecuted* *.

This learned Fryer by his discovery of two Churches, shewes that long since there was a difference in Religion between the two Sisters, and thereby he plainly intimates the different estate betwixt Papist and Protestant in the same Church: the major part was subject to the Pope, and that flourished, and was visible in the eyes of the world: but, saith the Franciscan, that part consisted of the wicked, and consequently was the malignant Church: the other part was obscured and persecuted by the Pope, but (saith he) it consisted of the faithfull and true beleevvers, and consequently was the true Church.

I could ascend yet higher and shew, that the falling out of the two Sisters was about an Husband; the one was constant to her first love Christ Jesus,

* *Mich. Cecænas contra Tyrannidem Papæ. Mornæ Myster. Iniquit.*

the sole Head of the Church; the other sought a divorce from her Husband, by acknowledging the Pope to be the universal Head of all Churches. But I leave this to a longer time, and a larger Tract.

SECT. III.

CORRUPTIONS BOTH IN FAITH AND MANNERS
 CONFESSED BY THE MEMBERS OF THE RO-
 MANE CHURCH, AND YET THE REFORMATION
 DENYED BY THE POPE, AND WHY, &c.

If we looke upon the latter ages, wee shall easily discern an alteration of Religion by the complaints of head and members in the same Church. Pope *Alexander the fifth* *, in the yeere 1411, promiseth solemnly to intend the Reformation of the Church: and for that purpose to assemble the most learned of all Nations: yet nothing was performed. At the Councell of *Senes* †, in the yeere 1423, this proposi-
 sition

* Ann. 1411. Dixit quòd ipse volebat vacare circa reformationem Ecclesiæ, &c. Conc. Pisan Sess. 20.

† Quæstorum abusus quorum malitia ita quotidie magno fidelium scandalo et querela apprehenditur, vide eorum emendatione

tion of Reformation was revived. But withall it was adjourned *de die in diem*, and the day of their reformation is not yet come. If we come neerer to these times: the Councell of Trent in *Paul the third's time*, complained of Indulgences, an Article of the *Romane faith*: that the *Pope's officers in collectings of money for those Indulgences, gave a scandall to all faithfull Christians, which might seeme to be without all hope of remedy.* They complained in generall, that there were (*many*) errors and corruptions crept into the *Masse*, partly by the corruption of time, partly by the negligence and wickednesse of men: they confesse in particular, that Priests for covetousness and gaine, made contracts and bargaines to say *Masses for money**. Insomuch as it was observed, that the *Priest alone said stragling*

datione spes nulla relictæ videatur. Concil. Trident. Sess. 21, cap. 9. Cum multa jam sive temporum vitio, sive hominum iacuria et improbitate irrepsisse videantur, quæ à tanti sacrificii dignitate aliena sunt. Conc. Trid. Sess. 22. Decretum de observandis et evitandis, &c.

* *Moulin of the Eucharist, cap. 21.* Ab ecclesiis verò Musicas eas, ubi sive organo, sive cantui lascivum aut impurum aliquid miscetur, &c. Conc. Trid. ibid. et mox. Ordinarii locorum Episcopi ea omnia prohibere, atque è medio tollere sedulo curent, ac teneantur, quæ vel avaricia, Idolorum servitas, vel irreverentia, quæ ab impietate vix setuncta esse, potest, vel superstitio veræ pietatis falsæ imitatrix induxit. Agrippa de vanit. Scient. cap. 17. Quarundam verò Missarum et candelarum certum numerum, qui magis à superstitioso cultu quàm à vera religione inventa est, omnino ab ecclesia removeant. Idem ibid Concil. Trid. Sess. 22. cap. 8. Optaret sacrosancta Synodus, &c.

Masses

Masses in a corner of the church for a tester, at the request of him that payed for them: they confesse, that wanton and lascivious Songs were mingled with the Organs, and other church-musicke: and this is likewise complained of by their owne Agrippa: Hodie, &c. (saith hee) At this day obscene and filthie Songs have their intercourse with the Canon of the Masse. And as concerning superstitious Ceremonies, as namely, the certaine number of their candles at their Masses, they confessed, they were first invented rather out of superstitious devotion, then true Religion. Neither did these men seeke a reformation in manners onely, but in the Doctrine itselfe. They confessed that the Masse, wherein the Priest and people did communicate together, was more fruitfull; they professed openly, and wished unfainedly, that Private Masse might bee restored to the ancient custome, and the practise of the Reformed Churches, which communicate jointly with Priests and people together. And as concerning Latine Service in their Church, although the Councell did not allow, that at all times, and in all places it should bee celebrated in the vulgar tongue: yet they confesse that the Masse doeth*

* Etsi Missa magnam contineat populi fidelis eruditionem, non tamen expedire visum est patribus, ut vulgarilingua passim celebraretur: quamobrem, ne oves Christi esuriant, neve parvuli panem petant, et non sit qui frangat iis, mandat sancta synodus pastoribus et singulis curam animarum gerentibus, ut

doeth containe great instruction for the faithfull: and therefore (say they) lest the sheep of Christ should thirst, and the children should crave bread, and none should bee present to breake it to them—Mandat sancta Synodus, &c. The holy Synod commands all Pastors having cure of Soules, that frequently at the celebration of the Masse, either by themselves, or by some others, they doe interpret and declare the mystery of the Sacrament unto the people. How neere these men doe come to our Doctrine, who doeth not perceive? For, touching principall poynts of their Doctrine: First, their great Councell of Trent declares it for a poynt of Faith, that the use of *Indulgences* is most wholesome for the people: yet they confessed the scandall that came by them, was very great, and without hope of reformation. Their Councell accurseth all those, that should hold private Masses unlawfull: yet they wish they were restored to the custome of the Reformed Church, where Priest and people communicate together. The Councell accurseth all those, that condemn the practice of the Romane Church, for delivering the Canon of their Masse in a secret, or an unknown tongue; and yet shee commands all Massing Priests to explaine and expound the

ut frequenter inter Missarum celebrationem vel per se, vel per alios, ex iis quæ in Missa leguntur, aliquid exponant, atque inter cætera sanctissimi huic sacrificii mysterium aliquod decarent. Sess. 22. cap. 8. Bulla Pii IV. Artic. 10.

meaning

meaning of those words delivered in a silent and unknowne manner.

From these and the like confessions of divers errors in the Church, *the Bishops and Fathers of the councill made a Decree for a Reformation* *. The Pope himselfe caused divers Cardinalls to assemble, and consider of the errors, and for the easier redresse, they were commanded to bee proposed to the Pope and Cardinalls in the Consistorie. And if you question mee, who did hinder the reformation? I must say with Cassander, they were such, who were puffed with Ecclesiasticall authoritie, and reputed principall members in the same Church. Nicholas Schomberg, by profession a Dominican, by place a Cardinall, opposed the Reformation, and pressed the Pope and his Cardinalls with these and the like reasons: “ It would
“ give an occasion to the Lutherans to brag, that
“ hee had enforced the Pope to make that reformation; and above all, it would be a beginning
“ to take away not only the abuses, but good uses
“ also, and so to endanger the whole state of Religion. For by the Reformation it would be

* *Decretum de Reformatione*, Sess. 22. cap. 9. Vide Phil. Morn. Præf. in *Tract. de Eccles.* edit. ult. 1599 et 1600. Item *Concilium de emendanda Ecclesia*, authore P. Carapha Card. Theatino, postea Pontif, maximo sub nomine Pauli IV. cui consilio subscripsere IX. viri edidit Pau. Vergerius, cum aliis opusculis, et tractatu de Idolo Lauretano ann. 1554 et 1555, in quarto.

“ confessed,

“ confessed, that the things provided against were
“ deservedly reprehended by the Lutherans, which
“ would be a great abetting to their whole doc-
“ trine *.”

SECT. IV.

MANY LEARNED ROMANISTS CONVICTED BY THE
EVIDENCE OF TRUTH, EITHER IN PART OR IN
WHOLE, HAVE RENOUNCED POPERY BEFORE
THEIR DEATH.

How available these reasons may seeme to hinder a Reformation, I leave to every man's judgement: yet sure I am the reformed Churches have done nothing in this, otherwise then the former Councells had anciently decreed, and divers of estimation for piety and learning in their owne Church, had formerly wished to bee done. And I am certainly perswaded, were it not for feare of endangering the Romish Religion, (as the Cardinall rightly observed †) our adversaries would come neerer unto us in all the fundamentall poynts, that our Church teacheth. For looke

* History of Trent, l. 1. p. 83. English.

† Supra sect. 3, fine.

upon

upon the Communion in both kindes, and you shall find the Councell of Basill, about two hundred yeeres since, did allow the cup to the Bohemians, upon this condition: "That they should not finde fault with the contrarie use, nor sever themselves from the Catholique church*." Look upon the restraint of Priests' Marriage, and you shall heare Æneas Sylvius, afterward Pope Pius II, give his reall assent with us. "As marriage upon weighty reasons was taken from the priests; so upon weighty considerations it were wished to bee restored.†" Look upon private Masses, and of this, saith Mr. *Harding*, the "godly and faithfull people have, since the time of the primitive church, much complained‡:" as desiring better correspondence with us in the greatest myserie of our salvation. Looke upon the Scriptures, and you shall finde the Rhemish Testament translated into English, and this was done importunitate Hæreticorum, § (as they of *Doway* speake) by the importunitie of Heretiques. And to conclude, they have of late granted a Dispensation to some men and women also to reade the Scriptures; and this was done importunitate Hæreticorum, by the importunity of Heretiques.

It is no wonder, that the poore widow in the

* Genebr. li. 4. Chron.

† Plat. vit. Pii II.

‡ Jewel and Hard. cap. of Private Masse in initio.

§ Epist. Caus. to Card. Per.

Gospel

Gospel (Luke xviii. 1.) did prevaile with the corrupt Judge by importunitie, when such Heretikes as wee are reputed to be, have prevailed by importunitie with such true Catholiques, as they pretend themselves to bee. Yet if wee looke but within the memory of man, wee shall finde, that most of the Romish Proselytes did frequent our Church, and Divine Service for the first eleven yeeres of our blessed Queene *Elizabeth* *; neither was their communicating with us forbidden by any lawfull Councell. And I am verily perswaded, that many at this day in the Church of Rome doe assent to our Doctrine, that dare not communicate with us openly in the Church. For I appeale to their owne consciences, how many of them, which are taught the doctrine of concomitance, have wished the restoring of the Sacramentall Cup to the lay people? How many with hands and hearts lifted up, adore Christ Jesus in his bodily presence in Heaven, when the consecrated bread is presented to them for real flesh upon the Altar? How many worship the invisible God in Spirit and Trueth, when they retaine the images for memory, for history, for ornament, not for adoration? How many doe smile at indulgences and pardons, at particular shrifts, at merry pilgrimages, at ridiculous and fained miracles, at divine vertue ascribed to Meddals, Beads, Agnus Dei, and the like, which are

* L. Coke, de Jure Regis Ecclesiastico, fol. 34.

tearmed godly deceits, and harmelesse guiles to feed the ignorant? How many doe preferre the lawfulnessse of Priests' marriage before the keeping of a concubine; although the contrary bee the common Doctrine of the Church of Rome*? Lastly, how many for fear of vaine glory and presumption, and by reason of the uncertaintie of their owne workes, doe relye wholly upon the merits of Christ Jesus? Shew me that learned man; that liveth a professed Papist in the Church of Rome; and dyeth not a sound Protestant in this prime Foundation of our Faith. That Bishop †, who would not have the gap of this Doctrine opened to the ignorant in time of his health, yet in the time of his sicknesse sets the merites of Christ in the gap to stand betweene God's judgement and his owne sinnes. And Cardinall *Bellarmino*, who taught in time of his health, that a man had a double right to the Kingdome of God, part by his owne merits, part by the merits of Christ; yet, I say, this stout and learned defender of his Faith, concludes with a *Tutissimum*, *It is the safest way to relye wholly on the merits of Christ Jesus* ‡. And in time of his sicknesse, when he was to render an account of his workes and doctrine: in his last Will, and his last words hee sounds a retreat,

* *Gravius peccare sacerdotem, si uxorem ducat, quam si domi concubinam foveat. Cester. Enchirid. cap. 17. propo. 9.*

† B. Gardner Act. et Monuments.

‡ Bell. de Justif. lib. 5, c. 7.

and

and beggeth pardon at the hands of God: *not as a valuer of merits, but as a giver of mercy* *. And their owne *Albertus Pighius*, who did bitterly inveigh against our Church and Doctrine, especially in the point of Justification, by reading of Calvin's Institutions, with a purpose to confute them, in that very point became himselfe a Calvinist. Neither was it his case alone, but *Paulus Vergerius* †, a Romish Bishop, who in like manner began to write a booke against the Protestants, which is intituled, *Adversus Apostatas Germaniae*, Against the Apostates of Germany; after hee had examined their books, and weighed their arguments, with a purpose to confute them, found himselfe taken and vanquished, and laying aside the hope of a Cardinalship, which at that time the Pope intended him, he travelled to *Pola*, where *Jo. Baptista Vergerius*, his brother, a Romish Bishop, also was residing, and after much debate and conference had of the doctrine of Justification, his brother also yeelded, and protested against the Romish doctrine, and both with mutuall joy and consent of mindes, professed and proclaimed the Protestant faith to all beleevers.

* Et precor me inter sanctos et electos suos, non ut aestimator meriti, sed ut veniae largitor admittat. Bellar. Test. p. 89. Ruar. Tap. explic. art. Theol. Lovan. tot. 2. art. 8. Bell. lib. 2. de Justif. cap. 1. Pighius. Cont. 2. tit. de Justif. fol. 50.
 † Episcopus Justinopolitans. Jo. Sleid. com. lib. 21. L. Osiand. epit. cent. 1600. lib. 2. c. 71. p. 501.

SECT. V.

WORLDLY POLICIE AND PROFIT HINDERETH THE
 REFORMATION OF SUCH THINGS, WHICH ARE
 ALTOGETHER INEXCUSABLE IN THEMSELVES.

I SPEAKE not this, as if there were no hope of a Reformation in the Romane Church. For when I consider, that many opinions, which formerly crept into the Church, are now established for Articles of faith; when I consider, that some of their poynts are so linked together, that the unloosing of one is sometimes the losse of all; when I plainly see upon one point of faith (namely, one Purgatorie), Trentalls, Masses, Diriges, Requiemes, Prayers for the dead, the doctrine of Merites, workes of Supererogation, Indulgences, Pardons, Jubilies, the power of binding and loosening; since, I say, all these attend upon the opening and shutting of Purgatory, and this Purgatory is created a poynt of faith, and this faith is confirmed by Councils, meerely for the benefite of the Pope and his Clergie: what hope can wee have to get these golden keyes of Purgatory from them! By what meanes can wee procure them to exercise the facultie of shutting, as well as opening, the power of binding, as well as loosening
 when

when no man will give money to be bound, but to bee loosed in Purgatory?

Againe, when I consider the saying of *Maldonat* the Jesuit, daily practised by the Church of Rome, against our Church and Doctrine, viz. *Although I have no other Authour for my exposition, but my-selfe, yet I allow it rather then Austens, although his be most probable; because this of mine doeth more crosse the sense of the Calvinists**: When, I say, our Religion is directly and immediately derived from the Scripture; when our Doctrine agreeth in the fundamentall poynts with Saint *Austen*, and the Fathers; when the Primitive and Reformed Churches have shaken hands together, is it not a meere malice to oppose a knowne ancient Doctrine, and to make a league against God and his Word, against the true Religion, and her Church? *They are base wits (saith Vives) which are so affected; whereas ingenious mindes and natures well given, will rather seeke how true that is, which they hold, then how they may defend it, making greater price of veritie, then victorie*†. Yet it cannot bee denied, that this is the common practice of the Romane Church. For otherwise, what man in his right senses would take upon him to bee wiser then GOD, as in their Psalters they leave out the second Commandement, and hazzard the incurring of that heavie doome; *Cursed*

* Mald. Comment. in Joh. vi. 26. Item infra sect. 9. paragraph 3, Transubstantiation. The like doth Vasques avouch, ib,

† Vives, lib. de causis art. corrupt.

be hee that addeth, or detracteth from the least of these sayings? (Rev. xxii. 18, 19.) What sense is there, that the Church of Rome should presume to alter Christ's Institution, and take away the Cup from the Laitie, when it is confessed by their owne Generall Councell, that *Christ did institute, and the Primitive Church did administer the Sacrament in both kindes**? What reason can be alleadged, why an ignorant man should pray without understanding; when the Apostle commands us to *pray with the Spirit, and to pray with the understanding also?* (1 Cor. xiv.) What discretion should lead men to invoke Saints and Angels, when the Apostle doth make this unanswerable question; *How shall they call upon him, in whom they have not beleevd?* (Rom. x. 14.) What confidence and assurance of humane frailtie should cause them to leane to a broken staffe of their owne merites, when they may safely relye upon the sole merites of Christ Jesus? What madnesse is it to adore a piece of bread, which depends upon the intention of another man, seeing his intention may faile, and cause flat idolatrie in the worshipper; when they may safely and certainly adore Christ Jesus sitting at the right hand of the Father? What stupiditie is it to worship a picture, the worke of mens hands, and to adventure idolatrie opon nice distinctions; when, without danger, they may worship the true God

* Concil. Constant. Sess. 18.

in *Spirit and Truth*, (John iv. 24.) as hee will bee worshipped? Lastly, what foolishnesse is it for a man to relye upon the Church, which is the authoritie of man that may erre, when hee may build upon the infallible rule of God's word, which, as is agreed on all hands, cannot erre? If men, for advantage of their cause, or for their owne preferment, will by shifts and cavills turne the neckes of Scriptures and Fathers cleane about, and wrest them to their owne side, let them beware of their example, who could not beleeeve, or if they did beleeeve, durst not confesse CHRIST, *Because they sought the praise of men more then the praise of God!* (John v. 44.)

SECT. VI.

THE COMMON PRETENCE OF OUR ADVERSARIES,
REFUSING REFORMATION, BECAUSE WEE CAN-
NOT ASSIGNE THE PRECISE TIME WHEN ER-
ROURS CAME IN; REFUTED.

How farre the Church of Rome stands guiltie of this crime, I will not take upon mee to censure; but sure I am, they are so farre from reforming the abuses and errours in their Church, that they will not acknowledge their poynts of
Doctrinne

Doctrine to be erroneous, unlesse we can assigne the time, and poynt at the persons, who first broached them. Now since wee are all eye-witnesses, that the errours of the Romish Church are at this day so notorious, that a very childe may perceive them; it were more fit (as I conceive) to redeeme the time, by correcting those errours, that crept into the Church, then to enquire after times and persons, which are not in their hands.

If a man be sicke of a consumption, will hee refuse helpe of the Physician, except he can resolve him whether his Lungs or his Liver were first infected, and shewe the time when, and the occasion how, his bodie grew first distempered? When an house is ready to fall, men doe not stand to enquire what post or principall did first decay, or the time when the raine did first begin to rot it, but they seeke to amend that which is ruinous, and support that part, which is most subject unto falling. If you will have a more familiar example, Saint *Austen* will give you one. *A man* (saith he) *falls into a pit, and calls for helpe; hee that should lend him his hand for present reliefe, falls to asking him this question; Quomodo huc cecidisti? How didst thou fall in here? But heare what answer he makes him: I pray you advise me, how I may come out, never ask me the question, how I came in?**

* Obsecro, inquit, cogita quomodo hinc me liberares, non quomodo huc ceciderim, quæras. Aug. Ep. 29.

In the parable of the Sower, (Matt. xiii. 24.) Christ himselfe gives a full answer to those impertinent demands: he tells us, that, after the good Seed was sowed, the enemy sowed Tares, when men were asleepe*. And from this parable, common reason will foorth-with conclude; If men were asleepe, how could they see him? If they did not see him, how could they produce him? Now as the enemy came at unawares, and in the night season, when there was none so much as dreamt of him; so likewise of *this bee sure* (saith our Saviour), *if the good man of the house knew, at what watch the theefe would have come, he would surely have watched:* (Matt. xxiv. 43.) and then certainly he would have told the time, and the person.

The Doctrine that wee complaine of, is a *mysterie of iniquitie*, it is a *mysterie cloaked with the name of Piety*†; and wee know, mysteries are secret, and have close and private working; they worke not openly and publicquely, but by degrees, leasurably, cunningly, and warily to avoid discoveries. And as tares sowed in good ground, being but a small seed, lie long covered and hid in the earth before they appeare, after they appeare, they grow to another shape, and so

* Dormientibus hominibus.

† Iniquitas sed mystica, (L) pietatis nomine palliata. Initia vitiorum et corruptelarum in Rep. haud facillè discerni solent, quia primo parva sunt, sicut observat. Arist. lib. 5. Polit. cap. 1. 3. & 4.

multiply

multiply in the seed sown; such is the condition of error sowed in the Church. First, it is an opinion broached by some private man, and haply with a good intention; then by addition it becomes an error of some one, or few which at first is not easily espied, or not much regarded: afterward it gathereth strength, and multiplieth itself into divers parts and members of the body; and so by continuance becomes a knowne error, and then the servant makes complaint to his Master: *Sir, didst not thou sowe good seed in thy field; from whence then hath it Tares?* (Matth. xiii. 26, 27.) But, which is most observable, the servants did not espy the tares, untill such time as the good corne had sprung up, and was indangered by them.

Wee say therefore, that in the Primitive Church †, when any heresie did arise, that indangered the foundation, or openly disturbed the Church, such as was the heresie of the Arrians, of the Pelagians, of the Donatists, and the like, the first authours were observed, the times were knowne, the place was poynted at, and foorthwith Letters of Advertisement or Premonition † were written, (which were then in use) and were sent by the Orthodoxe Bishops and Pastors to other parts and sound members of the Catholique

* Vide epistolam 79. Basil ad Eustachius Ep. Sebastie 79. edit. Gr. Froben.

† Which were called by the ancient Greek Fathers, *σημελας σχολαστικας*. Basil Epist. citata.

Church.

Church. By which publique notice, the steale-truth was discovered; and after publication of his heresie, the partie was repressed and excluded from the Communion of the whole Church. And in this alteration or change of Doctrine, *Bellarmin's* Reason may take place; that is, in *everie great and notorious mutation there may be observed the author, the time, and the place, the beginnings, increasings, and the resistance made against it* *. But the change of Romish Doctrine was otherwise; it was like the Cockatrice Egge, a long time in the shell, before the Cockatrice did appeare; it was a secret Apostasie, a falling away from the Truth, which was caused at the first by an error stolne into the Church: *Sensim sine sensu*, unsensible, and unawares. And therein appears the difference betwixt open Heresie and secret Apostasie. The open Hereticke visibly and professedly in a time knowne, by a person named, with a doctrine publicly professed, proclaims his Heresies against the Catholike truth; the secret *Apostata* closely and warily in the time of darkness, when the servants of the Husbandman were asleep, unseene and unawares scattereth his seede. The one is easie to bee discerned and knowne, both for time and person, because he worketh openly in the day; the other scarcely to be discovered, because he worketh only in the night.

It is an undeniable truth, that some opinions

* Bell. lib. 4. de Ecclesia.

were

were condemned in the Primitive Church for erroneous and superstitious, which now are established for Articles of Faith in the Romane Church. To give an instance: *S. Austin* complaines, that in his time the rude sort of people were intangled with Superstition, even in the true Church. *I myselfe* (saith hee) *know many, that are worshippers of tombes and pictures, whom the Church condemneth, and seekes every day by correction to amend them, as ungracious children**. This holy Father complaines of some people in his dayes, which became superstitious in worshipping of Images, whom the Church did then condemne as corrupters of true religion. The authors of this error he nameth not; the time when it began, he sheweth not; notwithstanding wee are all eye-witnesses, that this corruption hath got the upper hand, and that which was then condemned by *S. Austin*, and the Church for Superstition, was confirmed foure hundred yeeres after by the second *Councell of Nice*, for Catholike Doctrine, and is now decreed by the Councell of *Trent* for an Article of Faith.

Hee that gave first a Primacie of Order to *St. Peter*, did never intend a Primacie of Power to the Pope; and yet wee see the Pope hath obtained it. Hee that made Pictures of Saints for memory, for

* *Novi multos sepulchrorum et picturarum adoratores; nunc vos illud admoneo ut Cathol. Eccles. maledicere desinatis, vituperando mores hominum, quos et ipsa condemnat, et quos quotidie tanquam malos filios corrigere studet. August. de moribus Eccles. Cathol. lib. 1. cap. 34.*

history,

history, for ornament, did little dreame, that the workes of his hands should bee worshipped; and that such worship should be decreed for an Article of Faith; and yet we see it is so established in the Church of Rome. Hee that in testimonie of the Resurrection, and out of humane affection; commended the memorie of dead souls unto God, did never dreafne of Purgatorie; and yet wee see Purgatory is become a poynt of Faith, and made a gainfull merchandize in the Papall See. He that stirred up men to charitie and workes of pietie, did never intend to make workes copartners with Faith in our Justification in the sight of God. And yet wee see this Doctrine is stoutly justified by their Proselytes. He that instructed the Minister at the time of the Sacraments, religiously and carefully to intend that part of God's service in the time of the ministration, did little dreame, that the Ministers intention should make good, or make voyde all the seven Sacraments: and yet wee see this is the Tenet of the Romish Doctrine. The intention no doubt of many opinions in the first founders was good, but the application is now amisse. For the housholder made good lawes, but the enemy added a glosse: *There was a double sinne in Gideon (saith Ferus), both in that hee made an Ephod, contrary to the Word of God, and in that seeing the abuse thereof, hee tooke it not away. Now who seeth not, that the like hapneth to the Church? How many things did holy men ordaine with a good intent, which we see at this day changed,*

changed, partly by abuse, and partly by superstition? The Feasts, Ceremonies, Images, Masses, Monasteries, and the like, none of them were instituted to that intention at first, as now they are used, and yet wee Gedeons hold our peace; they take not away the abuse; they take not away the Superstitions.* This complainant was a Fryer, and a member of the Romane Church. He tells us, that Masses, and Monasteries, and Images, are all different from the meaning of the first founders, yet never tells us of the times, nor authors that first changed them. Now if the reformed Churches should have declined a Reformation, because they could not assigne the time and authours of those errors, who seeth not, but they had fallen into the sinne of *Gedcon*, who in seeing the abuse, tooke it not away? Nay more, those Romanists, which have made diligent search and inquirie to know the time and authors of their own errours, which they now count for Catholique Doctrine, although they professe they cannot precisely set downe their first beginnings, yet they ingeniously confesse an alteration of divers Tenets in their owne Church. *The restraint of Priests' marriage, to say precisely when it came in (saith Marius), I cannot tell, although I have most diligently inquired after it†.* Con-

* Ferus Annot. in Jud. cap. 8. Colon. 1571. Duplex, &c. Exemplo sint festa, ceremoniæ, Imagines, Missa Monasteria, &c. Nihil horum eâ intentione institutum fuit, quâ nunc habentur, &c.

† Marius de Schism. et Concil. part 3. cap. ult.

cerning

cerning Prayer in an unknown tongue; *It is to be wondred, how the Church is altered in this poynt* (saith *Erasmus**), but the precise time hee cannot tell. The Communion in one kinde, when it got first footing in the Church, *Minime constat, it doth not appeare*, saith *Gregory de Valencia†*.

Now, if these men could have produced their Doctrine originally from the Scriptures, they should not have needed to require of us to shew them the first authors of their doctrine. For I confidently beleieve, if forbidding of Marriage had been the doctrine of Christ, which *St. Paul* termeth the *doctrine of devils*; (1 Tim. iv. 1.) if Prayer in an unknown tongue had beene taught and commended by the Apostle *Saint Paul*, as on the contrary it was forbidden by him, and condemned in his first Epistle to the *Corinthians*; if the Communion in one kind had been instituted by Christ, as the contrary was, to wit, in both kinds; if these poynts, I say, had been derived from the word of God, or had they alwaies been received as Apostolike Traditions in the Church, the beginning and the authour of their Tenets had been easily knowne, and then they might have been published out of certaine knowledge, both for time and person. And as touching this, and the rest of straw and stubble, which the Church hath added to her building, it is manifest by the Testimonies

* *Mirum in hac re, quam Ecclesia mutatis sit consuetudo.*
Eras. in 1 Cor. xiv.

† *Greg. de Val. de legit. usu Euchar. c. 10.*

of

of some of their owne side, that there was a knowne time, when those Tenets were not certainly known, or generally received by the Romaine Church.

*The Marriage of Priests was not altogether forbidden, till the time of Gregorie the seventh (saith Polydore *), and this was above a thousand yeeres after Christ. The number of seven Sacraments was not expressly defined, till the dayes of Peter Lombard (saith Cassander †), and this was 1140 yeeres after Christ. The Doctrine of Transubstantiation ‡ was not received for a poynt of faith, till the Councell of Lateran (saith Scotus §), and this was above 1200 yeeres after Christ. The power of Indulgences extending to soules in Purgatory, was first decreed by Boniface the eighth (saith Agrippa ¶), and this was 1300 yeeres after Christ. The Communion in one kinde began to bee generally received but a little before the Councell of Constance (saith Gregory de Valentia ¶¶), and this was almost 1400 yeeres after Christ.*

* De Rer. Invent. l. 5. c. 4.

† Cassand. de num. Sacra.

‡ Bellar. de Euch. lib. 3. cap. 23.

§ Scotus in 4. Sent. dist. 11. q. 3.

¶ De Van. Scient. c. 61.

¶¶ De legit. usu Euchar. c. 10.

SECT. VII.

THE PEDEGREE OF THE ROMISH FAITH DRAWNE
DOWNE FROM THE ANCIENT HERETIKES; AND
THE PROTESTANT FAITH DERIVED FROM CHRIST
AND HIS APOSTLES.

BUT since these men are so inquisitive to know of us the first Authors of their Religion; I will tell them of their predecessors, and give them a short Pedegree both of their Romane faith, and our Protestant doctrine; that it may appeare, from whom they and we are lineally descended. And first, touching the succession in person and doctrine, I will examine it, *Ordine retrogrado*, by ascending upward.

Latine Service and Prayer in a strange tongue came into the Church by *Pope Vitalian* (saith *Wolphius**), and this was about the yeere 666. If wee ascend higher, the Heretikes, *Osseni*, taught in the first ages, that *there was no need to make a Prayer in a knowne tongue*, saith *Epiphanius*†. If you will ascend to the Apostles' time, and claime Antiquitie in the highest degree;

* *Wolphius* Lect. Memorab. Centenar. septim. p. 189. Numerus Bestia, Apoc. 13.

† *Epiph. hæres. 10.*

There were certaine Jewes (saith Ambrose) amongst the Grecians, as namely the Corinthians, who did celebrate the Divine Service, and the Sacrament, sometimes in the Syriack, and most commonly in the Hebrew tongue, which the common people understood not. For which cause Saint Paul wrote, that whole chapter of the fourteenth of the first to the Corinthians, which is wholly and expressly directed against Prayer or divine Service in an unknowne tongue. Here you have the Romish succession in doctrine and person derived from Jewes and Heretikes: heere is our Protestant doctrine derived from Saint Paul the Apostle: Pray with the spirit, pray with the understanding also.*

The doctrine of *Transubstantiation* was first decreed at the Councell of *Lateran*, about foure hundred yeeres agoe: If we ascend higher, it was set on foot by *Damascen* and *Epiphanius* the Deacon, for bringing in the worship of Images, at the second Councell of *Nice*: If wee looke further, it was practised by the *Helcesaitæ* †, which fained a two-fold Christ, one in Heaven, another in Earth: like the Masse-priests, who admit one bodie with all his dimensions and properties in Heaven above, another body in the Sacrament here below, which hath no properties

* Ambr. in ep. 1. ad Corin. cap. 24.

† Helcesaitæ duplicem Christum faciunt, alium supra; alium infra. Theod. haeret. fab. lib. 2. tom. 2. p. 360. Lat. Colon. 1573.

of a true bodie. If wee looke higher, it was delivered by *Marcus** the Heretike, who by his invocation over the Sacramentall cup, caused the wine to appear like blood. If you will looke into the Apostles' time, the first authours were those disciples, that beleaved the grosse and carnall eating of Christ's flesh, which murmured against him, and forsook him. Here is their succession in doctrine and person, derived from Idolaters, from Heretikes, from *Capernaïtes*. Here is our faith delivered at the same time by Christ himselfe: *The words I speake are spirit and life.* (John vi. 63.)

The Pope's *Supremacie* was confirmed at the Councell of *Lateran*, and the Councell of *Trent*. If wee ascend higher, it was first granted by *Phocas†* the bloody Emperour, to the Bishop of *Constantinople*, 600 yeeres after Christ. If they claime antiquitie from the time of the Apostles, the *Gentiles* were their first Founders and Benefactors: *For (saith Christ) the Kings of the Gentiles exercise lordship over them, and they that exercise authoritie upon them, are called Benefactors.* (Luke xxii. 25.) Here is their succession in doctrine and person, derived from blood-suckers and *Gentiles*, in usurping power over Kings and Kingdomes in things spirituall, in things temporall. Heere is our received Doctrine from Christ himselfe; *Whosoever will be great among you, let him*

* Irenaeus, lib. 1. cap. 9.

† Uspergensis in Phoca. fol. 149.

bee your Minister: and whosoever will bee chiefe among you, let him bee your servant. (Matt. xx. 26, 27.)

The worship of *Images* was decreed at the second Councell of *Nice*, almost eight hundred yeeres after Christ. But if you claime Antiquitie (because it is a poynt of faith), *Irenæus** tells us, the *Basilidians*, and *Carpocratians* in the Primitive times did worship Images, and professed, they had the Image of Christ made by *Pilate*. Here is their succession in doctrine and person, derived from the Heretikes, *Basilides* and *Carpocrates*: heere is ours, derived from the Doctrine of Saint *Paul*, (Rom. xii. 3.) and from the lesson given by Saint *John*, (1 John, v. 21.) yea, from the mouth of God himselve, *Thou shalt not make to thyself any graven image, &c.* (Deut. iv. 15, 16.)

The *Communion* in one kinde was decreed at the Councell of *Constance* above 1400 yeeres after Christ. Yet if you stand upon Antiquitie, because it is now an article of faith; *P. Leo* tells you, the *Manichees*†, a sort of Heretikes, in his time used the Sacrament in one kinde, viz. in bread onely. If you ascend to the time of the Apostles, the *Nazarites* (saith *Bellarmino*) had made a vow, not to drink wine, and therefore in all likelihood they tooke the Sacrament in bread onely‡.

Here

* *Irenæus*, lib. 1. cap. 23, 24.

† *Leo Ser. 4. de Quadrages.*

‡ Non est credibile Nazareos contra votum suum bibisse de calice. Nec tamen credibile est, eos omnino à communione absti-

Here then is their best succession in person and doctrine, derived either from Heretiques or else from an uncertaine example of the *Nazarites*. Heere is our doctrine taught by Christ himselfe, and so commended to our Church, *Drink ye all of this.* (Matt. xxvi. 27.)

Againe, looke upon their *Invocation of Saints and Angels**, and you shall finde their founders were the heretikes *Angelici*. Looke upon their doctrine of merits, and works of *Supererrogation*†, and you shall see, the first Authors were the *Cathari*, the *Puritans*. Look upon their *προσκύνησις*, their worship given to the blessed Virgin, and you shall discerne the *Collyridian* Heretikes, (which *Epiphanius* termes *Idolaters*) were their first leaders. Looke upon their restraint of Priestes Marriage, and you shall observe, that the heretike *Tatianus*, and the *Manichees*, were their predecessors, and forbade Marriage‡ in *Sacerdotibus*, † in their Priests. These and the like errors taught in the Church of Rome, either lineally descended from the aforesaid Heretiques, or at leastwise have neere affinitie with their adulterate issue. And if I have sayled in calculating the right nativity of their ancient doctrine, yet sure I am, they are utterly destitute

abstinuisse. Bell. Apolog. contro. præfat Regis minoritiam. Episc. Eliens. Resp. ad Bel. c. 8. fol. 188.

* August. ad quod vult Deum. c. 39.

† Ibid. Etym. lib. 8. cap. de hæres. Christ.

‡ Epiph. hæres. 79. § lb. 46.

of a right succession in person and doctrine from the Apostles, and the ancient and orthodox Fathers of the Primitive Church; as shall appear by many testimonies of the *best learned among themselves.*

SECT. VIII.

THE TESTIMONIES OF OUR ADVERSARIES TOUCHING THE ANTIQUITY AND UNIVERSALITY OF THE PROTESTANT FAITH IN GENERALL.

In the meane time I will call the Church of Rome for a witnessse to our cause; and if she doe not plainly confesse the Antiquitie of our Tenets, and the Noveltie of her owne; if shee herselfe doe not proclaime the Universalitie of our faith; if she doe not confesse, that we are both in the more certaine and safer way in the Protestant Church, I will neither refuse the name, nor the punishment due to Heresie.

Hee therefore that shall question us, Where our Church was before *Luther*, let him looke backe into the Primitive Church; nay, let him but looke into the bosome of the present Romane Church, and there hee shall finde and confesse, that if ever Antiquitie and Universalitie were markes of the true

true Church, of right and necessitie they must belong to ours. Looke into the foure *Ceremonies*, which the Church of Rome professeth, and you shall finde three of those *Ceremonies* are taught and beleev'd in our Church, and these by our adversaries' confession were instituted by the Apostles, and the Fathers of the Primitive Church, not created by *Luther*. Looke into the seven Sacraments, which the Church of Rome holdeth, and you shall soon acknowledge that two of those Sacraments are professed by us; and these by our adversaries' confession were instituted by Christ, not broached by *Luther*. Looke into the Canon of our Bible, and you shall observe, that 22 bookes of Canonickall Scripture, which our Church alloweth, were universally received in all ages, and are approved at this day by the Church of Rome for Canonickall Scripture, not devised by *Luther*. Looke into the first seven General Councells, and you shall confesse, that the first foure Generall Councells are ratified by the Canons of our Church, and confirmed by Acts of Parliament, not called by *Luther*. Looke into the Traditions of the Church, and you shall see and confesse, that all the Apostolickall Traditions, which were universally received, and which the Church of Rome confesseth at this day to bee Apostolickall, are descended from the Apostles to us, not derived from *Luther*. Look into our Booke

* The Creed of the Apostles, of the first Nicene Council, of Athenians, of First the Fourth.

of

of Common Prayer, and compare it with the ancient Liturgies, and it will appeare, that the same formes of Prayer, (for substance) were read and published in a knowne tongue in the ancient Churches, not broached by *Luther*. Looke into the ordination and calling of Pastors, and it will appeare, that the same essentiall formes of ordination, which at this day is practised in our Church, was used by the Apostles and their successors, not devised by *Luther**. If therefore the three Creeds, the two principall Sacraments of the Church, the 22 bookes of Canonickall Scripture, the first foure generall Councells; the Apostolike Traditions, the ancient Liturgies, the Ordination of Pastors: If, I say, all these were anciently taught, and universally received in all ages in the bosome of the Romane Church, even by the testimonies of our adversaries themselves; is it not a silly and senselesse question to demand of us, where our Church was before *Luther*?

The positive Doctrine which we teach, is contained in a few principall poynts; and those also have *Antiquitie*, and *Universalitie*, with the *Consent* of the Romane Church. The points in controversie which are *sub Iudice*, and in question, are for the most part, (if not all) additions

* As is proved at large by Fr. Mason, in his booke *De Minister. Anglicano*.

† Thirty-nine Articles of Religion, established at the beginning of the Reformation, Ed. 6. anno 1562; and after confirmed in the reign of Q. Eliz. anno 1602 and 1671, &c.

obtruded

obtruded upon the Church, and certainly from those additions, and new articles of Faith, the question doth truely and properly result upon themselves: *Where was your Church, (that is) where was your Trent Doctrine, and Articles of the Roman Creed received De Fide, before Luther?**

If therefore our doctrine lay involved in the bosome of the Romane Church (which no Romanist can deny); if I say it became hidden as good corne covered with chaffe, or as fine gold overlayed with a greater quantitie of drosse, was it therefore new and unknowne, because Popery sought by a prevayling faction to obscure it? Was there no good corne in the Granary of the Church, because, for many yeeres space, till *Luther's* dayes, it was not severed from the chaffe? No pure gold, because our adversaries would not refine it by the fire of God's Word? If the chaffe and drosse bee ours, or if our Church savour of nothing but noveltie and heresie, (as some of these men pretend) let them remooove from the bosome of their owne Church, that new and hereticall Doctrine, which they say was never heard of before *Luther*; and tell mee, if their Church will not proove a poore and senselesse car-kasse, and a dead body without a soule. Take away the three Creeds, which wee professe, our two Sacraments, the 22 Books of Canonickall Scripture, the Apostolicall Traditions, the foure Generall Councells, and tell me if such light chaffe,

* Injoynd by the Bull of Pius IV.

and

and new Heresies (as they now stile them) were remooved, whether their twelve new Articles, their five improperly called Sacraments, their Apocryphall Scripture, their unwritten verities and traditions will bee able to make a true visible Church?

It is true, that wee deny their additions, (to wit, their *aliquid amplius*) because they are grounded on humane authoritie, and want the Foundation of the Scriptures. We deny Purgatory, Inuocation of Saints, Works of Supererrogation, worship of Images, and the like. And if our Religion bee therefore termed Negative, for deniall of those things; who sees not, but for the like reason they themselves will stand guilty of the same aspersion? Doe not they deny the substance of bread after consecration? Doe not they deny the Scriptures to containe all things necessary to salvation? Doe they not deny the reading of them to Christian people? Doe they not denie Marriage to the Priests? the cap to the lay-people? the Supremacy to their Soveryaigne in his own dominions? And may not we, for these and the like reasons, protest against them, that therefore theirs is a Negative Religion?

But that the world may know, wee obtrude not these things by way of recrimination, it shall appeare by their owne confession, that the Traditions, which we deny, are declined by the best learned among themselves. Nay more, they doe not onely acknowledge those things, which wee hold,

hold, but the most ingenuous of them are ashamed also of those additions of theirs which wee deny. As for instance, wee charge them with the worship of Images: they denie it, or at least excuse their manner of adoration; but they condemne not us for not worshipping. We accuse them for praying in an unknowne tongue: they excuse it, that God knows the meaning of the heart: but they doe not condemne us for praying with the spirit, and with understanding. We condemne them for adoring the elements of Bread and Wine in the Sacrament, because it depends upon the intention of the Priest. They excuse it, that they adore upon condition, *If the consecrated bread bee Christ*; but they doe not condemne us for adoring Christ's reall body in heaven*. Wee accuse them for taking away the cup from the lay-people: they excuse it, that *it was not taken up by the commandement of the Bishops*; but if crept in, the Bishops winking therat, (saith Costerus†); but they do not condemne us for following Christ's example, and receiuing in both kinds. Lastly, wee accuse them for their Private Masses, contrary to Christ's institution, and the custome of the Primitive Church. They excuse it, *That it is through their owne default and negligence, whereof* (saith Master Harding‡) *the godly and faithfull people, since the tyme of the Primitive*

* Adrian. 8. P. lib. Quodlib. Adoro te si tu es Christus.

† Coster Enchirid. de commun. sub utraq. specie. Colon. 1600, p. 359, octavo.

‡ Harding in B. Jewel, cap. Of private Masse, p. 2.

Church,

Church, have much complained. And which is remarkable, and comfortable to all beleieving Protestants, wee charge them with flat Idolatry, in the adoration of the Sacrament, of Reliques, of Saints, of Images. And howsoever they excuse themselves, in distinguishing their manner of adoration: yet, I say, to our endlesse comfort bee it spoken, they cannot charge us in the positive doctrine of our Church, no, not with the least suspicion of Idolatrie.

SECT. IX.

THE TESTIMONIES OF OUR ADVERSARIES, TOUCHING THE PROTESTANT AND THE ROMANE FAITH IN THE PARTICULARS.

PARAG. 1.—*Justification by faith (onely.)*

THESE things premised, I will proceed to the examination of Witnesses, both for the Antiquities of our doctrine, and the Novelty of theirs. But before I goe to publication, I will present you with two Records, for two principall points of our faith. By which evidences it shall appeare, that the Word and Sacraments, the proper markes of a true Church, were rightly preached, and duely

duely administered here in *England* in the most obscure ages long before *Luther's* dayes. I say, it shall appeare, that before and after the Conquest, the Priests and Professors of those times protested openly against the Doctrine of Romish merits, preaching salvation through Christ alone; and withall publicly professed and administred the Sacraments in the same faith and truth which wee teach, and administer at this day.

In the dayes of *Anselme**, Archbishop of Canterbury, about the yeere 1080, there was a set and publike forme of prayer prescribed for the Visitation of the sicke, and this forme, (saith *Cassander†*) in *Bibliothecis passim obvia*, was commonly to be had in Libraries. The words are plaine, and fully consonant to the faith that our Church professeth: *Doest thou beleeve to come to glorie, not by thine own merits, but by the vertue and merit of the passion of our Lord Jesus Christ? Doest thou beleeve, that our Lord Jesus Christ did die for our salvation, and that none can be saved by his owne merits, or by any other meanes, but by the merit of his passion?‡* This manner and forme of Interrogatories was prescribed generally to all Priests for their visitation of the sicke, and the sicke party accordingly, was taught to make

* *Infra*, p. 66.

† *Cassan. in append. ad opus Joh. Roffen de fiducia et misericordia Dei. Nu. 2.*

‡ *Ordo Baptizandi, et visitandi, edit. Venet. Ann. 1675.*

answere

answered to these, and the like questions: *All this I beleve.** Upon this Confession, the Priest concluded with this instruction to the sicke person; *Goe to therefore, as long as thy soule remaineth in thee, place thy whole confidence in his death onely, have confidence in no other thing, commit thyselfe wholly to his death, with this alone cover thyselfe wholly, intermingle thyselfe wholly in this death, wrappe thy whole selfe in this death: And if thy Lord God will judge thee, say, Lord, I appose the death of our Lord Jesus Christ betwixt mee and thy judgement, and no otherwise doe I contend with thee: And if hee say unto thee, that thou art a sinner, say, Lord, I put the death of our Lord Jesus Christ betwixt thee and my sinnes: If he say unto thee, thou hast deserved damnation: say, Lord, I set the death of our Lord Jesus Christ betwixt thee and my bad merits, and I offer his merit in stead of the merites which I ought to have, but yet have not: If hee say, that hee is angry with thee: say, Lord, I interpose the death of our Lord Jesus Christ, betwixt me and thine anger.†*

This poynt of Faith was publickely professed in the Church of England, and generally practised shortly after the Conquest, both by Priests and people.

But observe the cunning of our Adversary. That booke which was published in *Anselme's* dayes for Instruction, and Visitation of the sicke;

* Respondent infirmus, credo.

† Hosius in Confessione Petri con. cap. 73.

the same booke, I say, both for matter and substance, hath of late yeeres been printed at *Paris*, at *Collen*, at *Venice*; * whereby not onely the Doctrine of merits is eclipsed, but now the *Romane* faith is discovered to differ from the ancient. What meanes therefore may wee imagine can bee found, how these men should rectifie their own printed Authors? Behold, the *Romane* Inquisitors have carefully provided by two *Expurgatory Indices*, that the words of comfort which the Priest was injoynd to pronounce to the sicke person, should be blotted out.

And as the Doctrine of Justification was rightly preached in those dayes (according to the now Protestant Faith, and contrary to the Tenet of the now *Romane* Church), so likewise you shall observe, that the two Sacraments of Baptisme and the Lord's Supper, were publikely taught, and duly administered in the same faith and doctrine before the Conquest, as they are now declared and received in the Church of *England*.

PARAG. 2.

The Sacrament of Baptisme and the Lord's Supper.

FIRST, concerning the Sacrament of Baptisme, I thinke there is none so blind or stupid, that will

* Ordo Baptizandi, cum modo visitandi infirmos. *Paris*, 1575. *Colou.* anno 1556. *Ven.* anno 1575.

† Quirog. ps. 149. *Sandou. et Roxas*, anno 1612.

denie

denie the Baptisme now used in our Church, both for matter and forme, to bee substantially the same that the Primitive Church ever used, and that the Romish additions of Salt and Spittle, and other Ceremonies used by them, neither cause a transubstantiation in the element, nor the want of them inforceth rebaptization in the Protestant. So that concerning the truth of our Baptisme there can be no question. And as concerning the Sacrament of the Lord's Supper, in the dayes of *Ælfricke*, about the yeere (996) there was a Homily appointed publikely to bee read to the people on *Easter* day, before they did receive the Communion, wherein the same faith and doctrine (which our Church now professeth) was publikely taught and received, and the Doctrine of the reall presence, (which at that time had got some footing in the Church) was plainly confuted and rejected. Neither was this the particular doctrine of one Bishop, but at the same time, the same matter was delivered to the Clergy by divers Bishops at their Synods out of two others Writings, or Epistles, published by the same *Ælfricke*, one whereof was directed to *Wulfstius* then Bishop of *Sherbourne*; the other written to *Wulfstane*, Archbishop of *Yorke*, wherein both Priests and people, by their command and directions, were instructed and taught the doctrine of the Eucharist in these words; *There is a great difference betwixt the body wherein Christ suffered, and the body*

* The Sacrament of the Eucharist.

which

Which is received of the faithfull. The body truly that Christ suffered in, it was borne of the flesh of Marie, with blood and with bone, with skinne and with sinewes, in humane limbes, with a reasonable soule living: and his spirituall body, which nourisheth the faithfull spiritually, is gathered of many Cornes without blood and bone, without limbe, without soule; and therefore there is nothing to be understood bodily, but spiritually, &c.* This I say, and the like doctrine was approoved by the Abbot of *Mahmsbury*, by the Archbishop of *Yorke*, by the Bishop of *Sherbourne*, by divers Bishops at their *Synods*, and by them commended to the rest of the Clergie †, who were commanded to reade it publikely to the common people upon *Easter* day, for their better preparation and instruction in the Sacrament. And for the same cause by the motion of *Wulfstan* the Archbishop, was *Ælfricke* induced to translate the foresaid writings out of Latine into the vulgar tongue, being of like argument with the Homily before mentioned. If this, Protestant faith then publicquely professed, had been taught onely by a multitude of seditious and factious persons, or had been received by some few excommunicate mem-

* *Ælfrick's Homily*. B. Usher in his answer to a challenge, &c. cap. *Real. Præs.* p. 78, 79.

† *Ælfricus Abbas Vulstano Archiepisc. salutem in Christo. Ecce parvimus vestræ almitatis jussionibus, transferentes Anglicæ duas Epistolas quas Latino eloquiodescriptas ante annum vobis destinavimus. Transcript. ex lib. MS. in Bibl. publ. James in his detection of the corruption of the FF. par. 2. p. 55.*

bers in the same Church; our adversaries might have some colour, some plea, to denie the visibilty of our Church. But when it appeares that it was generally published by the chiefe Bishops and Pastors of several congregations; when it appeares these Doctors had their calling and succession in the Romane Church; when it appeares it was approved by a publike Synod at their meetings; I cannot but account it a Jesuite's vaine flourish to tell us, *That wee cannot espie out so much as one Towne, one Village, one House, for (1500) yeeres that savoured of our Doctrine**. So that if in that time any faction, or opposition arose concerning this doctrine, it was occasioned, not by bringing in a new doctrine, but by maintaining the old, and that with consent and approbation of the Bishops then living. Nay more, if that the faith of *Gregory the Great*, published here in *England* (400) yeeres before that time; If, I say, his faith and doctrine continued the same here in our Island, without alteration, till the coming of *Luther*, (which our adversaries confidently maintaine,) eyther this Homily published by the Bishops, was the faith of *Gregory*, and so our Church continued visible in the same faith from his time till ours, or else the Roman doctrine now taught and beleaved, hath not continued the same without alteration untill the dayes of *Luther*.

Thus the Word and Sacraments taught by Christ and his Apostles, were published and proclaimed

* *Camp. Rat. 3 Whit. p. 14.*

by

by the Bishops, and Archbishops of those times, for the saving knowledge, and knowne salvation both of Priests and people. So that the most substantiall points of our religion were visibly knowne, and generally published, not in private corners, but in publike libraries; not in obscure assemblies, but in open Churches, and generall congregations of our own cuntry, in the darkest ages long before *Luther's* dayes.

And although the Inquisitors have not as yet passed their sentence upon *Ælfrick's* Homily, * yet in that Homily they have suggested *Transubstantiation* by two feigned miracles, contrary to the doctrine of the Eucharist then publicly taught, and farre different from the whole scope of the author. And the Latine Epistle written by *Ælfricke* to the Archbishop of *Yorke*, is to bee seene mangled and razed in a Manuscript in *Bennet's Colledge* in *Cambridge*, (as it is well observed by a learned Divine†) and I cannot conceive, but it was done by some Romanist, because it doth plainly confute the Doctrine of *Transubstantiation*. Thus we see, what time and errour hath brought to passe. That Protestant Faith, which in *Ælfrick's* dayes, was generally received in *England* for Catholike Doctrine touching the Sacrament, is now condemned as hereticall by a prevailing faction in the

* *Ælfrick's* Sermon on Easter-day; printed at London 1623, page 7.

† D. James, in his detection of corruption of Fathers, par. 2, p. 55.

Romane Church; and that word of trueth which was published in *Anselme's* dayes, for the salvation of Priests and people in the English Church, is now condemned by an *Index Expurgatorius*, with a *Deleatur* upon those saving words. But I say of them, as *St. Ambrose* sometimes pronounced of the *Arrians*. *They may well blot out our letters, but our faith they shall never abolish* *.

PARAG. 3.—*Transubstantiation.*

LOOKE upon their Doctrine of *Transubstantiation*, and you shall see how miserably their Church is divided, touching the Antiquitie and the Universalitie of that poynt of faith. Some derive it from the words of Christ; others from Christ's benediction before the words were uttered; some from the exposition of the Fathers; others from the Councell of *Lateran*; some from the authoritie of the Scriptures; others from the determination of the Church. And whereas many other poynts of the Romish Doctrine are pretended to bee Apostolicall Traditions, as having no Foundation in the written Word; it is observed by learned *Du Plessis*†, that the Papists generally maintaine, that their Masse is prooved from the Scripture. Insomuch as at the 26th and 27th of *Matthew*, and other places, where there is men-

* *Ambros. orat. 1. contr. Arrian.*

† *De Euchar. l. 1. cap. 1. initio.*

tion

tion made of the Institution of the Sacrament, their ordinary Commentaries doe now note, and that commonly with capitall Letters in the Margin; *Here is the Institution of the Masse**; whereas others formerly, and even the ordinary Glosse hath noted upon the same words; *Here is the Institution of the Eucharist*, being a Sacrament for remembrance of the Lord's suffering. It was the great vaunt of *Campian* the Jesuite, *If the Protestants name the Gospell, we joyne with them, the very words are for us: This is my body, this is my blood:* and *Bellarmino* his fellow Jesuit professeth confidently, that the words, *This is my body, constitute the essence of the Sacrament, and are operative†*. If we shall further question, at what time; whether before, or after the words spoken there is a conversion of the elements into the body and blood of Christ: *Aquinas* tells us, that *the very last instance of the delivery of those words, is the first instance of Christ's body in the Sacrament, but in all the time before, there is the substance of bread remaining‡*.

If these men therefore have spoken the truth,

* Lyran. in Mat. ca. 26. edit. 1520. Camp. Rat. 2. Whit. p. 11. Hic instituitur Eucharistia: Sacramentum ad Dominica passionis recordationem.

† Bell. tom. 3. de Euch. l. 1. c. 11.

‡ Ultimum instans prolationis verborum est primum instans in quo est in Sacramento corpus Christi, in toto autem tempore præcedenti est item substantia panis. Aqu. par. 3. q. 75. art. 7. ad 1.

let

let them beare witnesse of the truth ; onely let mee tell you, they want that unitie in this poynt of faith, which they appropriate as a speciall marke to their Church : and for prooffe of this, I will produce no other testimonies, but their owne learned Authours (and I presume, a better prooffe then their owne confessions, none of them can expect.) Whereby it shall appeare, that their grand poynt of Transubstantiation hath neither foundation in the Scriptures, nor certaintie in the Fathers, nor unitie among themselves, to conclude it for an article of beleefe. First, touching the words of consecration, *Salmeron* the Jesuite speaking in the person of the Grecians, delivers their opinion in this manner : *For as much as the benediction of the Lord is not superfluous or vaine, neither gave hee simply bread, it followeth, that when he gave it, the transmutation was already made, and those words (This is my body) did demonstrate what was contained in the bread, not what was made by them**. And *Swarer* the Jesuite ingenuously professeth, that *Cardinall Cajetan* in his Commentary upon this Article, did affirme, that those words of Christ, *This is my body*, doe not of themselves sufficiently proove Transubstantiation, without the supposed authority of the Church ; and therefore by the commandement of *Pius Quintus*, that part of his Commentary is left out in the *Romish Edition*.† *Habemus confitentem*, wee have

* *Dan. Cham. Paustr. lib. 6. de Euch. c. 7.*

† *Ex Catholicis solus Cajetanus in Commentario hujus Articuli*

have a faire confession for a Cardinall, and a friendly caveat touching the spunging out of his authoritie. And that the world may know, that these men are better friends to our cause, then many yet conceive them to bee, I will produce both Cardinals and Bishops, and Schoolemen, who will testifie with us.

First, that there are no words in Scripture to prove Transubstantiation.

Secondly, that those words *This is my body*, doe not constitute the essence of the Sacrament.

Thirdly, that the ancient Fathers did not beleeve the substance of the Sacramentall bread was converted into Christ's reall flesh.

Fourthly and lastly, that Transubstantiation was not beleaved *de Fide*, as a matter of faith, above 1000 yeeres after Christ.

And first I will give you their own confessions touching the place and prooffe of Transubstantiation, derived from the Scriptures.

Gabriel Biel *.] "How the body of Christ is in the Sacrament, *Non invenitur in Canone Bibliæ*, it is not expressed in the Canon of the Bible."

Cardinall de Alliaco †.] "That manner or
meaning,

ticulis qui jussu Pii V. in Romanam editione expunctus est, docuit, exclusam ecclesiæ autoritate, verba illa (Hoc est corpus meum) ad veritatem hanc confirmandam non sufficere. Sum. tom. 3. disp. 46.

* Quomodo sit corpus Christi utrum per conversionem aliquam, &c. Biel in Can. Missa, Lect. 49.

† Patet quod ille modus sit possibilis nec repugnat rationi, nec
authoritati

meaning, which supposeth the substance of bread to remaine still, is possible, neither is it contrary to reason, nor to the authority of the Scriptures; nay, it is more easie and more reasonable to conceive, if it could accord with the determination of the Church."

J. Fisher, Bishop of Rochester *.] "Hitherto *St. Matthew*, who onely maketh mention of the new Testament, neither are there any words heere written, whereby it may be proved, that in the Masse is made the very presence of the body and blood of Christ: *And lastly he concludeth*; Non potest igitur per ullam Scripturam probari: it cannot be proved by any Scripture."

Durand †.] "Christ blessed the bread by his heavenly benediction, and by vertue of that word, the bread was turned into the substance of Christ's body, and (saith hee) Tunc confecit cum benedixit, He then made it, when he blessed it."

Odo Cameracensis ‡.] "Christ blessed the bread, auctoritati Bibliæ, imò facilior ad intelligendum et rationabilior, quam, &c. in 4 Sentent. q. 6. art. 1.

* Hactenus Mathæus, qui et solus Testamenti novi meminit, neque ullum hic verbum positum est quo probetur in nostrâ Missa veram fieri carnis et sanguinis Christi præsentiam. *J. Fisher*, contra capt. *Babylonicam*, c. 10. N. 8. et O.

† Benedixit benedictione cœlesti, et virtute verbi, qua convertitur panis in substantiam corporis Christi, &c. *Durand*, in *Rational*. l. 4. c. 41.

‡ Benedixit, suum corpus fecit, qui prius erat panis, benedictione factus est caro: non enim post benedictionem dixisset, Hoc est corpus meum, nisi in Benedictione fieri corpus suum. *Odo* in *Canonem*. Dist. 4.

and

and then made that his Body which was first bread, and so by blessing, it became flesh: for otherwise hee would not have said after he had blessed it, This is my body, unlesse by blessing it, he had made it his body."

Cardinall Cajetan *.] " That part which the Gospell hath not expressed, viz. the conversion of the bread into the body and blood of Christ, we have received expressly from the Church."

Christophorus, Archbishop of Cæsarea †.] " Before the words (This is my body) were uttered by Christ, if the bread by benediction had not been his bodie, that proposition had not been true: for when Christ said, *Take ye, eate ye*, if at that time the bread by benediction were not changed, it will follow, that Christ did command his Disciples to take and eate the substance of bread: and so we must deny the Article of Transubstantiation. Therefore it is most certaine, that Christ did not consecrate by those words, neither were they any part of consecration. And in this opinion both the Councell of *Trent*, and all Writers did agree, till the late times of *Cajetan*, that Christ did consecrate the bread by blessing it; and therefore we conclude this for an infallible truth, to which both Scriptures

* Quod Evangelium non explicavit expresse, ab Ecclesia accepimus, viz. conversionem panis in corpus Christi. *Cajetan*, tom. 3. q. 75. ar. 1.

† *Christoph. de Cap. Fontium*, lib. de correctione Theol. scol. Lege *Christoph.* fol. 11. 41. 87. 18. 23. 63. 58. fol. 7. §. &c.

and

Saint *Austin* is so wholly ours in this poynt, that *Maldonat* the Jesuite noting his exposition upon those words of Scripture: *The Fathers have eaten Manna, and are dead, &c.* makes this confession: "I am perswaded, that if Saint *Austen*, being so great an enemy to Heretikes, had lived in these our dayes, would have been of another mind, when hee had once perceived the Calvinists' interpretation to bee almost the same*:" and *Gregory de Valentia*†, observing the manifest Testimonies of *Theodoret*, (*viz.*) That the *consecrated elements did remaine in their proper substance, and shape, and figure*; returnes the like answer: "It is not to be marvelled, if one or more of the ancient Fathers, (before the question of Transubstantiation was thoroughly debated in the Church) have both thought lesse considerately and truely concerning Transubstantiation. And this is an answer (saith hee) briefe, and simple, and no way inconvenient." Thus it seemes *Theodoret*, with other Fathers, were ignorant of the greatest mysteries of their salvation. And S. *Austen* did not rightly understand the corporall presence; for hee would have

* The like place out of Vasques, *infra* p. 103. *Hec dico persuasum me habere, Sanctis Augustinum, si nostra fuisset ætate, longè aliter sensurum fuisse hominem omni hæreticorum generi inimicissimum cum videret ad eundem ferè modum Calvinistas hunc et illum D. Pauli locum interpretari. Mald. in Joh. 6. v. 50. num. 80, 81.*

† Minimè mirum est, si unus aut alter, aut etiam aliqui ex veteribus minimè consideratè et rectè hâc de re senserint. Greg. de Valent. de Transubst. lib. 2. c. 7. *Cæsan* exercit. l. 6.

changed

changed his opinion, if hee had lived in these dayes. But their learned Cardinall *Cusanus* is not so reserved in his opinion of the Fathers, he speaks plainly and openly; that "certaine of the Ancient Divines are found of this minde, that the bread in the Sacrament, is not transubstantiated or changed in Nature, but remaineth still, and is cloathed with another substance more noble than itselfe." And for conclusion of this poynt, many Writers and Schoolemen in their owne Church, are so farre from granting antiquitie and universalitie to this doctrine, that they professe, the tenet of *Transubstantiation* was lately received into the Church for a poynt of Faith.

Scotus tells us, that *before the Councell of Lateran, Transubstantiation was not beleaved as a poynt of faith**. This did *Bellarmino* observe as a thing remarkable in *Scotus*, although he doth not approve the same. And *Suarez* his fellow Jesuite professeth; *The Schoolemen, which teach, that the Doctrine of transubstantiation is not very ancient, ought to bee corrected, such as Scotus was*†. It is confessed then, that *Scotus*, and other Schoolemen did acknowledge Transubstantiation for a new doctrine; and it is most probable, that such Schoolemen as lived not long after the Councell of *Lateran*, (where that doctrine was decreed for a point of faith) best

* Unum addit Scotus, quod minimè probandum quòd ante Lateranense Concilium non fuisset dogma fidei. Bell. lib. 3. de Euchar. cap. 23.

† Suar. in 3. tom. in Euchar. d. sp. 70. sect. 2. p. 602.

under-

understood the Tenets of those times. In like manner, *Durand*, and some of his fellowe Schoolemen after him, professed openly, that *the materiall part* (or substance) *of the Sacramentall bread was not converted*. These Testimonies are so true and evident to the world, that *Bellarminæ** doth confesse and avoyd that saying of *Scotus* with a *minime probandum*, &c. *it must not be allowed*; and as touching *Durand*, he answereth, *his doctrine is hereticall, but he is no heretike, because he is ready to submit to the judgement of the Church*.

To let passe *Wicliffe*, the *Waldenses*, and others who were condemned for Heretikes for professing the same doctrine; their owne Proctors, *Hostiensis* and *Gaufridus*† tell us, that there were others in those dayes, who taught, that the substance of bread did remaine; and *this opinion, say they, was not to bee rejected*. If we descend to this last age, their owne learned *Tonstall* professeth, that the beliefe of Transubstantiation within lesse then 500 yeeres, was a matter of indifferencce, not an Article of faith. *Of the manner and meanes of the Reall presence, how it might be, either by Transubstantiation, or otherwise, perhaps it had been better to leave to every man, that would bee curious, to his owne conjecture, as before the Councell of Lateran it was left*‡ and lastly, their owne
Erasmus

* Bell. de Euchar. lib. 3. c. 13. sect. 3. tom. 3.

† Durand in 4. Sent. dist. 10. q. 1. num. 13.

‡ De modo quo id fieret fortassè satius erat, curiosum quemq.
 relinquere

Erasmus concludes with a *serò definiuit Ecclesia, &c.* It was late ere the Church defined Transubstantiation.

Since therefore the Protestant Faith, touching the Spirituall and Sacramentall participation of Christ's body, was generally taught and beleaved in the former and the latter ages; since the doctrine of Transubstantiation hath no Unitie amongst the Romish Authors, no Universalitie amongst the ancient Fathers, no certaintie in the sacred Scriptures; Saint *Austen's* Profession shall bee my conclusion: "Whether concerning Christ, or his Church, or any thing that appertaineth to our faith and life, I will not say, if we (who are no way to be compared to him that so spake) but if an Angell from Heaven shall preach unto you any thing, besides that you have received in the Legall and Evangelicall Scriptures, let him bee accursed *."

relinquere conjectura, sicut liberum fuit ante Concilium Lateranense. Tonstall, de Euch. lib. 1. p. 46. Eras. Annot. in 1 Corinth. vii.

* *Sivè de Christo, sivè de Ecclesia, sivè de quacuncq. aliâ re, qua pertinet ad fidem vitamque nostram, non dicam nos, nequaquam comparandi ei qui dixit, sed si Angelum de cœlo vobis annuntiaverit præterquam quod in Scripturis Legalibus et Evangelicis accepistis, Anathema sit.* Aug. contr. liter. Petil. lib. 3. c. 6. tom. 7.

PARAG. 4.—*Private Masse.*

IT is decreed by the Councell of *Trent*; *If any shall say, that Masses, in which the Priest alone doth communicate, are unlawfull, and therefore ought to bee abrogated, let him be accursed.** Here is a Curse proclaimed against all, or any, that shall condemne private Masse as unlawfull, and heerein the Protestants stand in danger of a cursing Councell. For it is an Article of the Reformed Church: *Private Masses, that is, the receiving of the Eucharist by the Priest alone, without a competent number of Communicants, is contrary to the Institution of Christ, and the practice of the Primitive Church:†* And hence it will follow, that private Masse is unlawfull, and therefore to be abrogated. Now he that curseth us, curseth Christ that ordained it, and God that commanded us to observe it. It was the answer in the like case made by a right Reverend and learned Prelate of our Church; “If wee have altered any part of Christ’s Institution, curse on in God’s name, and let your curses take effect; but if the celebration of our Mysteries bee answerable to his Will and Word, that first ordained them; you

* Si quis dixerit, Missas, in quibus solus sacerdos Sacramentaliter communicat, esse illicitas, ideoque abrogandas, anathema sit. Conc. Trid. Can. 8. Sess. 22.

† Artic. of Ireland, Art. 100.

curse

curse not us, whom you would hurt, but him, that your cursed tongues cannot hurt, which is God to bee blessed for ever*."

The Communion which is used, together with Priest and people in our Church, is derived from Christ himselfe; For the Evangelists tell us, *Christ tooke bread, and when hee had given thanks, hee brake it, and gave it to his Disciples*: (Matt. xxvi. Mark. xiv. Luke xxii.) Hee tooke bread, that he might breake it; he brake it, that he might give it: he gave it, that they should eate: and so much Christ's words declare, which are both plurall, and spoken to others; (*Take yee, eate yee*) not singular, or to himselfe alone; as if the whole course of Christ's actions and speeches intended the delivering of the Sacrament unto others. After Christ's Passion, the Apostle Saint *Paul* gives this charge to the *Corinthians*; *Bee yee followers of mee, even as I also am of Christ.* (1 Cor. xi. 1.) And in the same Chapter hee shewes, wherein they should imitate Christ; *When yee come together (to eate the Lord's Supper) tarry one for another, that ye come not together unto condemnation*:† and as if hee had foretold by the Spirit of Prophecy, the doctrine of these times, he puts the question forcibly to the Masse-Priests; *The Cup of blessing which we blasse, is it not the Communion of the Blood of Christ?* (1 Cor.

* B. Bilsen Differ. betweene Christ. Subject. and Antichrist. Rebel. pa. 657.

† This was spoken of the Sacrament. Aug. Epist. 118. tom. 2.

x. 16.) as if hee had said, therefore it is called a Communion, because it is a common Union of Priests and people; otherwise, (saith Hugo*) it is called: a Communion, for that the people in the Primitive Church did communicate every day (together.)

Looke upon the ancient Councells in the Romane Church, and they are witnesses of our doctrine without exception. It was ordained by the Councell of Nantes, that no Priest should presume to celebrate the solemnities of the Masse alone: for say they; *to whom doth the Priest say, The Lord be with you; and, Lift up your hearts; and, Wee give thanks unto the Lord; when there is none to make answer? or whom doth he invite to pray with him? when he saith, Let us pray, being none to pray with him? Therefore let this ridiculous superstition bee banished from the cloysters of Monkes†.*

Pope Innocent the Third, about (400) yeeres ago, observing that this Decree could not accord with the Masses of his times, wherein the Priest alone did partake of the Altar: devised this answer to make good their new doctrine: *We must piously beleeve, that the Angels accompany them that pray according to the saying of the Prophet: I will sing Psalmes to thee in the presence of the Angels‡.*

And

* Post hoc dicitur communio quæ appellatur, ut omnes communicemus vel dicitur communio, quia in primitivâ Ecclesiâ populus communicabat quolibet die. Hugo Card. in speculo Eccles.

† Concil. Nanetense, ca. 30. apud Cassan. p. 83.

‡ Piè credendum est, quòd Angeli Dei comites assistant orantibus,

And *Bellarmino* also rightly observing, that it would bee thought a mockery for the Priests to say: *As many of (us) as have received of the Sacrament*: when as none but the Priest alone did receive, renders the meaning of those sayings with this conceit: *Those words were spoken both for the present Communicants, if any were present, and also for those who did communicate elsewhere**. So that sometimes the Angels, sometimes the absent doe supply the roome of those that should be present. It were no hard matter to cite ancient Fathers for the visibilitie of our Church in this poynt of Doctrine. But our adversaries shall save me the labour in this kinde. Because you shall heare them make their owne confession, that their private Masse was altogether unknowne to the Primitive Church in the best and first ages:*

Cochleus†.] “Anciently all the Priests and People did communicate together, as appeareth by the canons of the Apostles, and Writings of ancient Fathers: but now since the order of communicating together, hath ceased by the negligence of Priests and Pastors, the Holy Ghost hath taught us a

orantibus, secundum illud Propheticum; In conspectu Angelorum psallam tibi. Innoc. 3. l. 2. cap. 24.

* Bell. tom. 3. de Missa. l. 2. c. 10.

† Cum ille communicandi mos non amplius apud nos observetur, non minus Laicorum, quam sacerdotum desidii et negligentia; invenit, et introduxit spiritus sanctus pium hujus negligentia supplementum, per Missarum, quas soli sacerdotes parant, frequentationem. Coch. de sacrificio missae, contra Musculum Cass. Liturg. cap. 35. pag. 88.

remedie against their slothfulness in celebrating of private Masse."

*Durandus Mimatensis**.] "In the Primitive Church, all that were present at the celebration of the Masse; did every day communicate, because all the Apostles did drink of the cup according to Christ's command; Drink ye all of this: and their oblation was a great loafe, sufficient for all, which the Grecians are said to continue to this day."

Odo Cameracensis†.] "In the Primitive Church, they never had Masses without the convention of the people to communicate together; afterwards it grew to custome in the Church to have private and solitary Masses, especially in cloysters."

Belethus‡.] "Wee must know for certaine, that in the Primitive Church, all those that were daily to be present at the canon of the Masse, were wont to communicate."

Hugo Cardinalis§.] "It is therefore called a

* In Primitiva Ecclesia omnes qui celebrationi Missarum intererant singulis diebus communicare solebant, eo quod Apostoli omnes de calice bibunt, Domino dicente, Bibite ex hoc omnes: Offerrent enim magnum panem et omnibus sufficientem, quod adhuc Græci servare dicuntur. Durand Rat. 4. csp. 53.

† Antiquitas in usa Ecclesie non fuisse (viz.) cum nulle missæ sine Collecta, hoc est, cœta aliquo unâ offerentiam et Sacramenta participantium agerentur, &c. Odo in Exposit. Canonis.

‡ Olim in Primitiva Ecclesia singulis diebus qui Canonis Missæ intererant, solitos fuisse communicare, sed postea, &c. Beleth. in Explicat. Canonis. c. 50.

§ Dicitur Communio, quia in Primitiva Ecclesia populus communicabat quolibet die. Hugo in speculo Ecclesie.

Commu-

Communion, because the people in the Primitive Church did communicate every day together."

*Durandus Tholosanus**.] "In the infancy of the Church, the Christians which were present at the celebration of the mysteries, after the blessing were wont to communicate."

Micrologus†.] "We must know according to the ancient Fathers, that the Communicants only were wont to be present at the mysteries, and therefore before the Communion, the Catechumens and Penitents, which were not prepared to communicate, were commanded to depart."

Cassander Ex Micrologo‡.] "It cannot be said properly to be a Communion, but where some people are partakers of the same sacrifice with the Priest; and all the best learned do acknowledge, that to have been the ancient custom of the Romane Church."

Innocentius the third§.] "In the Primitive

* *Initio nascentis Ecclesie Christiani, qui celebrationi Missae aderant, post acceptum panem communicare solebant. Durand, de ritibus, c. 58.*

† Sciendum juxta antiquos Patres quod soli communicantes mysteriis interesse consueverint, &c. *Microlog. de Eccles. observat.*

‡ Proprie communio dici non potest, nisi plures de eodem sacrificio participant, et quidem hunc antiquum esse Rom. Ecclesie morem, &c. *Cassand. de solitariis Missis.*

§ In Primitiva quidem Ecclesie singulis diebus qui celebrationi Missarum intererant, communicare solebant, sed excrecente multitudine, &c. *Innocent. III. li. 6. de Myster. Miss. c. 5.*

Church,

Church, every day those that were present at the Sacrament, were wont to communicate; but the number of the faithfull increasing, it was appointed they should communicate onely on the Lord's day: afterwards, by reason this custome was neglected, it was ordered, that every Christian should celebrate the Communion thrice every yeere; and at last this remedy was found out, that instead of the Communion, which was the mystery of unity, they should greete one another with an holy kisse."

*Johannes Hoffmeisterus**.] "The thing itselfe doth speake and cry aloud, both in the Greeke and Latine Church, that not only the sacrificing Priest, but the other Priests and Deacons, and the rest of the people, or at least some part of the people did communicate together; and how this custome ceased, it is to be wondred; and it is to be endeavoured that this good custome may bee restored to the Church."

Master Harding.] "That others doe commonly forbear to communicate with the Priest, is through their owne default and negligence, not regarding their owne salvation: whereof the godly and carefull Rulers of faithfull people have since the time of the Primitive Church alwayes much complained."

* Res ipsa clamat tam in Græca, quam Latina Ecclesia, non solum sacerdotem sacrificantem, sed et reliquos presbyteros, Diaconos, necnon et reliquam plebem, aut saltem plebis aliquam partem communicasse, quod quomodo cessaverit, &c. Cassan. Consult. de solit. Miss. pag. 988. Jewel, in ca. *Of Private Masse*, initio, pag. 3.

Justinian

*Justinian**.] In ancient times that which the Greeke Church useth at this day of one loafe of bread consecrated, divers parts were distributed to all, that by their Communion, their union with Christ might bee more plainly expressed."

Bellarmino†.] "Although there is no expresse testimony amongst the Ancients, to testifie, that they at any time offered sacrifice without some one or more communicating with the Priest; yet it may bee gathered by conjectures." So that there is no certaine proof of antiquitie for this poynt of faith, but onely by conjectures, as *Bellarmino* himselfe confesseth.

Thus you have heard many of the best learned Romanists, witnessing the antiquitie of our doctrine, and consequently imitating the noveltie of their owne. And it seemes the learned Fathers of the *Trent* Councell were very sensible of that doctrine which the ancient Fathers taught, and proclaimed for the right Communion in their Church; and thereupon you shall observe, the Councell concludes in that canon of Private Masse, with a well-wishing to the Protestant doctrine; *Optaret ‡ quidem Sacrosancta Synodus, &c.*

* Olim, quod etiam nunc Græci usurpant; ex uno eodemque pane consecrato delibatur particule singulis tribuebantur, ut melius unio et conjunctio cum Christo atque apertius significaretur. Justinianus. 1 Cor. x.

† Nunquam expresse legitur à veteribus oblatum sacrificium sine communione alicujus vel aliquorum præter ipsum sacerdotem. Bell. li. 2. de Missa. cap. 8.

‡ Cons. Trid. c. 6. Sess. 22.

The

The sacred Councell could wish, that the faithfull people which stand by, would communicate with the Priest, not onely in spirituall affection, but in Sacramentall participation; and the reason is there rendred by the Councell: because it would bee more fruitfull and more profitable for the Receiver. Behold, out of the same mouth proceeds cursing and blessing; in the first part of the Canon, the Councell doeth accurse all those that terme private Masses unlawfull, and therefore to bee abrogated†; in the next place, they wish they were restored to the ancient custome for the benefit of the Receiver. So that from the particular confessions of many learned Romanists, our Communion of Priest and people is adjudged more ancient, and from the generall confession of a generall Councell, our Communion is concluded to be more fruitfull.*

But put the case (saith Master *Hortling*) "that the people might be stirred to such devotion, as to dispose themselves worthily to receive their hoesell every day with the Priest, as they did (in the Primitive Church) what would these men have to say!‡" Surely, if our adversaries would leave their Private Masse, and returne to our Communion agreeable to the practica of Christ and his Apostles; I presume these men, that is, the Protestants would say, that the Masse Priests

* Quod hujus Sacramenti sacrificii fructus ubique perveniret.

† Concil. ibid. Conc. Trid. ibid. Can. 8.

‡ Jewel. Arti. 1. in initio, pag. 2. 10.

need

need not then so much complaine of the noveltie of our doctrine. And yet one thing more I will adde; that albeit this poynt of doctrine were reformed and restored by them to the Primitive sincerity, (from which they confesse to have digressed :) yet I say farther, that they stand guilty of the like novelty, and corruptions in the articles of their owne late Creed, which have also as much need of reformation, even by the testimonies of the best learned among themselves; as shall be presented in the next place.

PARAGRAPH 51.—*The seven Sacraments.*

IT is the *third Article* of the *Romane Creed*, that there be truly and properly seven Sacraments of the new Law, instituted by our Lord Jesus Christ, and necessary to the salvation of mankind*. This poynt of Faith was groundd upon the Authoritie of the Councell of *Florence*, and the Councell of *Trent*; the one did insinuate the number of seven Sacraments: the other did expressly decree it for an Article of Faith †; (saith *Suarez*) but because the Romanists relie wholly upon the *Trent Councell*, it will not bee amisse to examine that Decree, and thereby to observe with what Unitie and Consent their Proselytes have pursued this Doctrine of Faith.

* Bulla Pii IV. Artic. 3. Conc. Trid. p. 441. Colon. 1610 & 1616.

† *Suarez disp. 12. Sect. 1.*

The Councell of Trent hath defined and declared, "If any shall say, that all the seven Sacraments of the new Law were not instituted by Christ, or that there are more or lesse then seven, viz. *Baptisme, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Matrimonic*; or that any of these is not truly and properly a Sacrament, let him be accursed*." This Trent Decree is so prevalent with the Church of Rome, that *Bellarmino* professeth: *This testimonie ought to suffice, if they had no other.*† And surely it will appeare, that other testimonies are scarce and few; and therefore it may bee thought a strange saying; that one testimony of a late Councell might suffice for an Article of faith, which by his owne Tenet requires Antiquitie, Universalitie, and Consent; yet this Cardinall proceeds further, and tells us, the authoritie of this Councell is so availeable for this point, yea for all Articles of faith; that "If we should take away the credit of the present (Roman) Church and present Councell of Trent, the decrees of all other Councells, nay, even Christian Faith itselfe might be called in question ‡."

* Conc. Trid. sess. 7. con. 1. Ablao, firmo, cibo, piget, ungit, et ordinat; uxor. Gers. de 7 Sacra. pa. 69.

† Quod testimonium, etiam si nullum haberemus aliud, deberet sufficere. Bell. tom. 3. de effectu Sacr. l. 2. c. 25.

‡ Si tollamus auctoritatem presentis ecclesie, et presentis Concilii; in dubium revocari poterunt omnium aliorum Conciliorum decreta, et tota fides Christiana. Idem ibid....

If

If (by Christian faith) the Cardinall understand the present Romane faith, without doubt this saying is most true; for if we consider their misinterpreting the *Ancient Creed**, and their creating of a New, it cannot possibly be defended, but by the Romane Church, and the Trent Councell; but if hee meane the generall and saving faith of all true beleevers, I may truly say, this Tenet is a foundation of Atheisme. For who can truly say, that the word of Christ is not alone sufficient for the Faith of all beleieving Christians? It is the voyce of the blessed Apostle, *I have not shunned to declare unto you all the counsell of God*: (Acts xx. 27.) And *Bellarmino*, himselfe is forced to confesse, *That all those things are written by the Apostles; which are necessary for all men, and which the Apostles preached generally to all*. Besides, how can the faith of Christians depend upon a Church, which is fallen from the faith? or how can a general believe of Christianity, relie safely upon a Councell, that is disclaimed by the greatest part of the Christian world, viz. by England, by France, by Germany? &c. But to let passe the Helvetian, the Scottish, the Germane, and the English Churches, what will become of the ancient Church of Rome? Nay, what will become of their owne Schoole-men in the latter ages? Did they all beleieve and teach, that there

* See D. Featly in his Writ of Error against the Appealer, p. 54, 55.

were

were neither more nor lesse, then seven Sacraments? Did they maintaine that they were all instituted by Christ? Did they professe, that they were all truly and properly Sacraments of the new Law? If any learned men alive shall proove, that the seven Trent Sacraments were instituted by Christ, and that all the Fathers, or any one Father in the Primitive Church, or any knowne Authour for above a thousand yeeres after Christ did teach, that there were neither more nor lesse then seven, truly and properly so called, and to be beleaved of all for an article of faith, (all which is the constant Doctrine of the Church of Rome) let the *Anathema* fall upon my head.

First, it is agreed on both sides, that the Sacraments of the new Law were instituted by Christ (for hee onely hath authoritie to seale the Charter, in whose authority onely it is to grant it.) Now as Princes' Seales confirme and warrant their deeds and charters, so doe the Sacraments witnesse unto our consciences, that God's promises are true, and shall continue for ever. Thus doth God make known his secret purpose to his Church: first hee declareth his mercies by his word, then hee scaleth it, and assureth it by his Sacraments. *In the Word we heare his promises, in the Sacraments wee see them.* The difference then betwixt the Church of Rome and us stands in this; in the two proper Sacraments of Baptisme and the Lord's Supper, wee have the element and the institution: in the other five there wanteth

wanteth either of these. And therefore in a proper sense or meaning are not to be taken for Sacraments. In Baptisme, the Element is water; in the Lord's Supper, bread and wine. Baptisme hath the words of Institution; *Teach all Nations; baptizing in the Name of the Father, and the Sonne, and the Holy Ghost*: (Matt. xxviii. 19.) The Lord's Supper likewise hath the word of Institution: *Doe this in remembrance of mee*. (Luke xii. 19.) And therefore we say, these two are properly and truly called Sacraments, because in them the Element is joyned to the Word, and they take their ordinance from Christ, and be visible signes of an invisible saving grace. The other five we call them not Sacraments, because they have not the like institution. *Confirmation* was ordained by the Apostles; but the Trent Councell confesseth, the Sacraments are ordained by Christ. *Penance* and *Orders* have not any outward element joyned to the Word. And *Matrimony* was not ordained by Christ in the new Testament, but by God himselfe in Paradise. Besides, the Grants and Seales of Christ, (viz. the Sacraments) are the peculiar and proper possession of the Church of Christ. Insomuch as *Turkes* and *Infidels* may have the benefit of marriage out of the Church, yet cannot have the benefit of Christ's Sacraments, which belong only to his Church. And lastly, it passeth our understanding to conceive, how Marriage should bee a Sacrament, when as it containeth not grace in itselfe,

itselfe, nor power to sanctifie*. And how it should be counted an holy thing, (as every Sacrament is termed) and yet must bee forbidden to many Christians; yea to maintaine, that rather fornication (in the Priests' case) must bee tolerated before it; what Christian eare can heare with patience such grosse incongruities? If therefore a generall Councell shall accurse not onely those, that deny the number (but *si quis dixerit*) *If any shall say, there are either more or lesse then seven*, then woe bee to all the ancient Fathers. For if they bee convented before the Councell, they will all stand guilty of this curse.

Accursed be *Ambrose*, and *Austen*, and *Chrysostome*, and *Bede*†: for they taught, that out of the side of Christ came the two Sacraments of the Church, Blood, and Water; but that there were neither more nor lesse than seven, they taught not, they beleaved not.

Accursed be *Isidore*‡; for he accounteth but of three Sacraments, viz. *Baptisme*, and *Chrisme*, and the *Body and Blood of Christ*.

Accursed bee *Alexander ab Hales*§; for hee saith, there are onely foure, which are in any sort properly to bee said Sacraments of the new

* Vasquez acknowledgeth Matrimony to be no Sacrament properly. *Infra*, p. 102.

† De latere in cruce pendentis lancea percusso Sacramenta ecclesie profluxerunt. Aug. in Joh. Tract. 15.

‡ Isid. Originum sive Etymol. lib. 6. c. 18.

§ Part. 4. q. 5. mem. 2. art. 1. qu. 5, &c.

law,

law, and the other three supposed Sacraments had their being before.

Accursed be the Authour bearing the name of *Cyprian**; for hee mentioneth onely five Sacraments, and one of them is *Ablutio pedum*, washing of the Apostles' feet, which is none of the seven Sacraments.

Accursed be *Durand*; for hee alloweth but six proper Sacraments. For *Matrimony*† (saith hee) is not a Sacrament strictly and properly so called, as other Sacraments are.

Accursed bee *Cardinall Bessarion*‡, for he fully concludeth with the Protestants; *Wee reade of two onely Sacraments, which were delivered us plainely in the Gospell.*

I need not insist much upon the deniall of the certaine and definite number of seven Sacraments, to bee knowne to the Fathers. For *Cardinall Bellarmine* by way of prevention, gives us to understand; that, "The Protestants ought not to require of them to shew the number of seven Sacraments, either in Scriptures, or Fathers: For that wee cannot shew the number of two, nor three, nor foure§:" Besides, "it is sufficient,

* Cyp. Serm. de ablutione pedum.

† Matrimonium non est Sacramentum strictè et propriè dictum, sicut alia Sacramenta novæ legis, sed est, &c. In lib. 4. dist. 28. q. 3.

‡ Hæc duo sola Sacramenta in Evangeliiis manifestè tradita legimus. Bessa. de Sacram. Euchar.

§ Non debere adversarios petere, ut ostendamus in Scripturis,

sufficient, (saith he) that the Fathers in divers places, and divers Fathers of the same age in some place make mention of those Sacraments *." The number therefore (by our adversaries confession) is not expected to be shewed, or acknowledged in the Primitive Church. And therefore it is so much more to be wondred, why the Romane Church should presume to impose the peremptorie number of seven, with a curse upon all them that beleieve them not.

If the Fathers had made mention of the seven *Trent* Sacraments (onely) although they had never mentioned the number of seven) there might have been some plea for the number also. But when they call many things by the name of Sacraments, which had a mysticall sense, because they were types and figures of holy things; nay more, when they did insist sometimes in the number of two, and so restrained the Church to the definite number of two onely; it is no way probable, that those five Sacraments were of other account with them, then other holy things, which they called Sacraments. For had the Fathers beleevd, that those Sacraments had beene instituted by

turis, aut Patribus nomen Septenarii numeri Sacramentorum. Nam nec ipsi ostendere possunt nomen binarii, vel ternarii, vel quaternarii Scriptura enim, et patres non, &c. Bell. de effectu Sacram. lib. 2. c. 24.

* Satis esse debet quod Patres in variis locis, aut certè variis patres ejusdem ætatis omnium septem Sacramentorum alicubi meminerint. Idem, cap. 27.

Christ,

Christ, (as the now Church of Rome doth professe) they would of necessitie have concluded them for true and proper Sacraments of the Church. And then without doubt, the Fathers, who were elegant in the application of such Mysteries, would have easily found in them the mysterie of the number of seven.

Saint *Ambrose* in his Treatise of the Sacraments divided into sixe bookes, makes no mention but of two. And in his first Booke and first Chapter, proclaimes to the beleevers of his age: *De Sacramentis, quæ accepistis, sermonem adior; I speak of the Sacraments, which you have received: that is to say, of those Sacraments, which the Church hath taught and declared unto you. And that you may rightly understand, what the Romane Church professed concerning the number of Sacraments in those dayes, Saint Austen tells us, Our Lord, and his Apostles have delivered unto us a few Sacraments instead of many, and the same for performance easie, for signification most excellent, for observation most reverend; as is the Sacrament of Baptisme, and the celebration of the body and blood of our Lord*. And in another place lastly concludeth them both in the number of two: Hæc sunt Ecclesiæ gemina Sacramenta; These be the two Sacraments of the Church †. If we looke beyond*

* Quædam pauca promultis, &c. August. de doct. Christ. lib. 3. ca. 9. tom. 3. Castissima.

† August. de Symbol. ad Catechum. l. 2. c. 6. tom. 9.

those times, *Chrysostome* commenting upon these words, *Exiit sanguis et aqua*; telleth us, *That those fountaines flowed not simply, by accident; Sed quoniam ex ambobus Ecclesia constituta est**: But because out of those two (Sacraments) the Church is framed, or consisteth. If we looke below them, *Theophylact*† speaking of the miraculous manner of Water and Blood, that came out of the side of Christ, declareth the same Doctrine of two Sacraments; saying in the like manner; *These things are not simply done; but because, per duo ista, by those two (Sacraments) the Church is made, and doth consist; For by the Water wee are regenerate, by the body and blood we are fed.* And in the time of *Charles the Great*, *Paschasius* an Abbot speaks plainly, and in few words, *The Sacraments of Christ in the Church are Baptisme, and the Body and Blood of Christ*‡. And although in the later Editions the word (Chrisme) is crept in betwixt Baptisme and the Lord's Supper, yet it appeares plainly by the words following, that hee handleth not three Sacraments, but two onely, (*viz.*) Baptisme and the Lord's Supper; and thereupon expressly concludeth in the ninth Chapter in the number of two. *Ecce duo ista Sacramenta quid efficiunt: Behold what those two Sacraments doe effect.*

* Chrysost. in Joan. Hom. 84.

† Vide Cyril. Hierosol. in Catech. suis Theoph. in Joan. 19.

‡ Paschas. de Cœn. Dom. Biblioth. PP. c. 3. tom. 6. Sunt, ait, Sacramenta. Christi in Ecclesia Baptismus, (et Chrisma) corpus quoq. Domini et sanguis.

And

And lastly, *Bessarion* their owne Proselyte, Bishop of *Tusculum*, professeth in expresse terms; We reade of onely two Sacraments, which were plainly delivered in the Gospell*.

These learned Doctors rested in the faith of two Sacraments in their dayes, and yet notwithstanding called many things by the names of Sacraments†. And the reason is given by *S. Austen*; Signes, when they be applyed to godly things, be called Sacraments‡. And in this sort, many Rites and Ordinances in the Church are called Sacraments; because they signifie some holy thing. *Polygamy*, or marriage of many wives, *S. Austen* calls a Sacrament; as signifying the multitude of the Gentiles, that should be subject to God§. Againe, he termeth the signe of the crosse, *Exorcisme*. Holy bread given to the Catechumenists (Novices in the faith) by the names of Sacraments. Pope *Alexander* the first describeth Holy water as a Sacrament||. *S. Ambrose*, *Cyprian* and *Bernard* call *Ablutio pedum*, washing of the

* Per Baptismum ergo renascimur in Christo, et per Sacramentum corporis et sanguinis, Christus in nobis non solum fide, sed etiam unitate carnis et sanguinis manere probatur. Idem, cap. 9.

† De Sacram. Euchar.

‡ Signa cum ad res divinas adhibentur, sacramenta vocantur Aug. Ep. 5.

§ Aug. de bono conjugali, cap. 18. Idem in Psal. 141. Idem lib. 4. de symbol. ca. 2. Idem lib. 12. de pec. merit. & remis. c. 26.

|| Alex. 1. Epi. 1. cap. 5. tom. 1.

Apostles' feet, *Mysterium*, or a Sacrament*. *Tertullian* calleth the whole state of Christian faith a Sacrament†. *S. Hillary* in sundry places speaketh of the Sacrament of Prayer, the Sacrament of Fasting, the Sacrament of the Scriptures, the Sacrament of Weeping, the Sacrament of Thirst‡. And *S. Hierome* speaking of the booke of the Revelation, tells us, there are in it, *Tot Sacramenta, quot verba, as many Sacraments, as words*§. All these, and many like signes and mysteries were called Sacraments by the Ancients, and yet are none of the seven Sacraments, which the Church of Rome holdeth. So that if every ordinance called a mystery, or a Sacrament in Scriptures and Fathers, make a true Sacrament, they may decree seventy Sacraments, as well as seven.

As these men therefore cannot denie, that there is mention of the number of two Sacraments in the Fathers (and not of seven), so likewise we have confessed, that there is mention in the Fathers of many Sacraments, besides these seven. Now if *Bellarmines* reason stand good, that it

* Ambr. li. 3. de Sacra. c. 1. Cypr. Sermon. de lotion. pedum. Bernard de cœna Domini, serm. 1.

† Religionis Christianæ Sacramentum. Tertul. lib. 4. contra Marcionem.

‡ Sacramentum Orationis, Sacramentum Esuritionis, Sacramentum Scripturarum, Sacramentum Fletus, Sacramentum Sitis. Hillar. in Mat. Canon. 11 et 12, et Canon. 23.

§ Hieronym. epist. ad Paulinum. Tom. 3.

is sufficient (for an Article of Faith) that the Fathers in divers places, or divers Fathers in some places, make mention of their *Trent* Sacraments, why should not all the Sacraments (before mentioned by the Fathers) be concluded by the same reason for proper and true Sacraments, as well as their seven?

Let us descend from the Fathers to the later Schoolemen; and upon a review of the five Sacraments, which wee denie, you shall finde as little unitie amongst their owne Schoolemen to prove them true and proper Sacraments, as antiquitie and universalitie amongst the Fathers, to prove the number of seven.

First, Touching *Confirmation**, *Alexander of Hales* saith, *The Sacrament of Confirmation, as it is a Sacrament, was not ordained either by Christ, or by the Apostles, but afterwards was ordained by the Councill of Melda.*

2. Touching *Penance*†, *Cardinall Hugo of Saint Victor in Paris*, excludeth it for a proper Sacrament, and admitteth Holy Water, which is none of the *Trent* Sacraments.

3. Touching *Extreame Unction*‡, *Where the Apostles*

* *Sacramentum Confirmationis ut est Sacramentum, neque Dominus instituit, neque Apostoli, sed postea institutum est in Concil. Meldensi. Alex. Hal. part. 4. quæst. 24. membr. 1.*

† *Hugo in lib. Sacram. Perkins in his Probl.*

‡ *Bell. lib. 1. de Ext. Unct. c. 2. Ex hoc loco nec ex ver-effectibus colligitur extrema unctio illa miraculosa, quam Christus*

Apostles are said to have anoynted many sick, and healed them: (Mark. vi. 13.) Cardinall Bellarmine makes answer, *That Oyle was not the Sacrament of Extreame Unction.* And where Saint James saith, *If any be sicke, let them anoynt them with Oyle, &c. (James v. 14.)* Cardinall Cajetan makes answer, The Sacrament of Extreame Unction, cannot bee hence collected, either by the words, or by the effects, for that Unction properly concerne the healing of bodily diseases, but the Unction of the Romane Church is used onely for the sicke past recovery, and tendeth to the remission of sinnes. And (saith Suarez) both *Hugo*, and *Peter Lombard*, and *Bonaventure*, and *Halensis*, and *Altisidorus*, the chiefe Schoolemen of their time, did denie this Sacrament to be instituted by Christ, and by plaine consequence (saith hee) it was no true Sacrament.

4. Touching *Ordination of Bishops**, *Dominicus Soto* tells us, it is not truely and properly a Sacrament.

Christus instituit sanandis ægrotis—Nam textus promittit allevationem infirmi, et de remissione peccatorum non nisi conditionatè loquitur, et unctio extrema non nisi in mortis articulo adhibetur, directè tendit ad remissionem peccatorum. Cajet. in Jaco. 5. Nonnulli negarunt hoc Sacramentum fuisse à Christo institutum. Ex quo plane sequebatur, non esse verum Sacramentum. Suar. tom. 4. disp. 39. ss. 2.

* *Ordinatio Episcopalis Sacramentum est verè et propriè dictum. Hæc sententia etiamsi negetur à Domico Soto, lib. 10. de Justitia et Jure, et q. 1. art. 2. et in 4. dist. 24. q. 2. a. 3. Bellar. de Sacram. Ordinis. cap. 4.*

5. Lastly,

5. Lastly, touching *Matrimony**, Cardinall *Cajetan* confesseth with Saint *Paul*, *This is a great Myserie, but* (saith hee) *the learned Reader cannot inferre from thence, that Marriage is a Sacrament; for he said not, it is a Sacrament, but a mystery.* And for a conclusion, their owne *Canus* tells us; *The Divines speake so uncertainly of the matter and forme of Matrimony, that hee should be accounted a foole, who in so great difference of opinions would take upon him to establish a certaine and knowne doctrine.* This also without doubt was rightly observed by their learned Jesuite *Vasques*; Hee knew well, that neither modern Divines, nor ancient Fathers did conclude *Matrimony* for a true and proper Sacrament of the Church, and thereupon hee makes this profession to his Disciples. *Postquam singula loca Augustini perlegi, et attentè consideravi, &c. After that I had diligently read and considered in the yeere 1588 of all the places in Saint Austin, I found it very apparant, that when he called Matrimony a Sacrament, he spake not of a Sacrament, in a proper sense, but in a large signifi-*

* Non habes ex hoc loco, prudens lector, à Paulo conjugium esse Sacramentum. Non enim dicit Sacramentum, sed mysterium hoc magnum est, et verè, &c. apud Chamier. de Sacram. lib. 4. cap. 3. tom. 4. p. 149. In materia et forma hujus Sacramenti (viz.) Matrimonii statuenda, adeò sunt inconstantes et varii, adeò incerti et ambigui, ut ineptus futurus sit, qui in tanta illorum varietate at discrepantia rem aliquam certam, constantem, exploratam conetur efficere. *Canus* loc. Theol. l. 8. c. 5. *Vasque*. Comment. et disput. in 3 partem. The. c. 5. de Sacrament. Matrim. Disp. 2. num. 30.

cation :

cation: and therefore I thought it not fit, to alledge Saint Austin's authority against the Heretikes in this controversie.

Hee therefore that shall heare a Councell* fearefully accursing all those that will not beleeeve all the seven Sacraments to be instituted by Christ, and yet shall neither find antiquitie and universalitie among the Fathers, nor unity and consent among the Schoolemen, to make good the Article of that beliefe, shall have just cause to enquire upon what ground the seven Sacraments were first established in the Romane Church. What therefore may we thinke can bee expected from these men, who enforce such a decree, from such a Councell, for a certaine and definite number of seven?

Cassander †, who had examined the novelty of this doctrine, gives us to understand, that some conceited wits found out a mysterie in the number of seven; For otherwise *you shall finde none* (saith hee) *before Peter Lombard's time, who did determine the certaine number.* This is not only probable, but true; for the *Trent* Fathers in honour of that number, did argue especially for that purpose, that there were seven vertues, seven capitall vices, seven planets, seven defects, which came from originall sinne, the Lord rested the seventh day, and the like ‡. And

* The like profession of his fellow Maldonat. See p. 75, *supra*.

† *Cassand. de numero Sacrament.*

‡ *Conc. Trid. Hist. lib. 2.*

Cardinall

Cardinall *Bellarmino* * addes the like proofe for the number : seven dayes thou shalt not eate leavened bread ; thou shalt shut up the Leper seven dayes ; and they offered seven Bulls, and seven Rams, and seven Goats ; and *Naaman* was commanded to wash seven times in *Jordan* ; and there are seven Candlesticks, and seven Seales, and seven Books, and seven Trumpets, and seven Angels. And from hence appeares the number of seven Sacraments †.

The Patriarke of *Venice* ‡ was a grave and learned man, but hee was hardly driven for proofes, when from five barley loaves and two fishes, hee concluded seven Sacraments§. *The Creation of the world* (saith hee) *was ended the seventh day, and Christ satisfied the people with five loaves and two fishes, which make seven. But that which Andrew said, There is a boy here which hath five loaves and two fishes, must bee understood of the ranke of Saint Peter's successors ; and that which is added, Make the people sit downe, signifieth, that salvation must be offered them, by teaching them the seven Sacraments.* In like manner the Schoolemen, and especially *Bonaventure* ||, for want

* Bell. de Sacram. in genere. lib. 2. c. 26. tom. 3. Secundum quod ordinantur contra defectum peccati, qui septuplex est.

† Ex hic patet septenarius Sacramentorum numerum. Aquin. par. 3. q. 65. art. 1.

‡ Tyrabosco.

§ Innoc. Gentillet. Exam. Conc. Trid. lib. 4. num. 26. Sess.

|| Bonavent. in 2. diat. 4. apud Chamier. de Sacram. l. 4. c. 2. ss. 6. tom. 4. p. 145.

of

of better proofes, is prodigall of his witty conceits in honour of that number. *Forasmuch as the Sacraments* (saith hee) *are the weapons of the Church Militant, the number must bee such likewise: for as it is said in the Canticles, Shee is terrible as an army with Banners; so she is terrible, and strengthened by the Sacrament of Confirmation: Shee is an Army, because conjoynd and united with the Sacrament of the Eucharist: she is likewise ordered by the Sacrament of Orders: and because some die, and some fall away, there is a necessitie of supply through Matrimony: after they are beaten downe, there is a recovery by Penance; and because no man comes to an Army without an Ensigne, there is also the Sacrament of Baptisme: And lastly, those that depart from their warfare, are served with Extreme Unction.*

I could adde to these mysticall conceits, the testimonie of Saint John*: (Rev. xvii.) he tells us, there is a woman, in whose forehead a name was written (*Mysterium*): he tells us further, this woman sate on a Beast that had seven heads, and these seven heads are seven Mountaines, on which the woman sitteth. Or as (*Victorinus*) expounds it, *on which the City of Rome sitteth*†. But I confesse, I am no way delighted with such conceits, especially in a poynt of their faith, which they beleeeve concerns their salvation: Yet this I say, If the beliefe of our two Sa-

* Bestia Apocalyptica.

† Fulk. in Revel. xvii. 7.

craments had bin grounded upon such reasons, it had been as easie a matter for us to have proved a mystery in the number of two: for there are two great Lights, there are two Tables of the Law, two Cherubins, two Trumpets, two Swords, two Witnesses, but chiefly two Testaments, and from them onely wee produce our Sacraments, but not conclude from them the number of two.

If wee consider therefore this Article of the Romane faith, both as it wants prooffe of the ancient Fathers in the affirmative; and as it is declined, and not discussed by the latter Schoolemen in the Negative, our adversaries shall have little cause to denie the Visibilitie of our Church for our acknowledging two, and lesse reason to bragge of their markes of Antiquitie and Universallitie in the faith of their seven. Touching our two, they were anciently beleaved, and are received by them and us for true and proper Sacraments of the Church; touching *Confirmation, Penance, Orders, Matrimonie*, they are received by the Church of *Rome* and us, but with this difference, they are decreed by them for true and proper Sacraments, they are received and allowed by us for Rites and Ordinances in our Church. Touching the two first, they are knowne and certaine, because they were primarily ordained by Christ himselfe: touching the other five, they had not that immediate institution from Christ, and thereupon the learned Cardinall is forced

forced to confesse: “The sacred things which the Sacraments of the new Law signifie, are threefold; the Grace of Justification, the Passion of Christ, and eternall life: touching Baptisme and the Eucharist, the thing is most evident; concerning the other five, it is not so certaine*.”

Since therefore some of their best learned denie, that all the seven Sacraments were instituted by Christ; others acknowledge, they are not all true and proper Sacraments of the new Law; others confesse, that their owne five are not so certaine as our two. Saint *Austen's* profession shall bee my conclusion. *If wee, or an Angell from heaven, preach unto you any thing concerning the Faith (of seven Sacraments) besides that you have received in the Legall and Evangelicall Scriptures, let him be accursed†.*

PARAG. 5.—*Communion in both Kinds.*

It is the sixth Article of the Romane Creed; *I confesse, that under one kind onely, all and whole Christ, and the true Sacrament is received.* This halfe Communion is created, or declared for an article of faith, and this article of faith is lately descended from the Councell of *Constance* (1400)

* De Baptismo et Eucharistia res notissima est, de aliis Sacramentis non est ita notum. Bell. de Sacram. in genere lib. 1. cap. 9.

† August. contr. Petil. lib. 8. c. 6.

yeeres after Christ; in which *Councell*, it was declared, that *Christ did institute in both kinds, and the Primitive Church did continue it to the faithfull in both kinds**. But for weightie reasons (as they terme them) though contrary to Christ's institution, and the practice of all antiquitie, they decreed an halfe communion, with this caution: *That if any should obstinately maintain, that it was unlawfull, or erronious to receive in one kind, he ought to be punished, and driven out as an heretike†*. So that by this Decree with a (*Non obstante*) in the *Canon*, (that is) *notwithstanding Christ did institute in both kinds, and the Primitive Church receive it so‡*; I say, from the time of that Councell, (as it were in despite of God and man) the maintaining the whole Communion, that is, in both kinds, was adjudged Heresie. And which is most remarkeable, this Councell, by reason the first Sessions judged the *Councell above the Pope§*, those first Sessions were condemned, and rejected by the Councell of *Florence*, and the last Councell of *Lateran*. But for the last Sessions, wherein the maintenance of the Communion in both kinds was adjudged hereticall, although it

* Concil. Constant. ann. 1414. tom. 4.

† Conc. Const. Sess. 13.

‡ Gers. de hæres. communicand. sub utrâque specie.

§ Hoc concilium quantum ad primas sessiones, ubi definit Concilium esse supra Papam, reprobatur, ut est in Concilio Florentino, et Laterano ult. et quantum ad ultimas Sessiones, et ea omnia, quo probavit.

were

were decreed contrarie to Christ's precept, and his holy Institution; yet the Councell in this poynt was allowed by Pope *Martin the Fifth* *; and saith *Bellarmino*, *Ab omnibus Catholicis recipitur*; It is received of all Catholikes. Neither can the Councell of *Trent* † plead ignorance, that they know not Christ's Institution. For they pursue the decrees of the former Councell, and declare in like manner: *Although our Saviour did exhibit in both kinds, yet if any shall say, the holy Catholik church was not induced for just causes to communicate the lay-people, and the non-conficent Priest under one kinde (viz.) of bread onely, and shall say they erred in so doing, let him be accursed* ‡.

Hee that shall heare two great Councells, the one accursing, the other accusing, all for heretikes, that deny the unlawfulness of one kind, without doubt would bee glad to know, what were those causes and reasons, that induced the *Romane Church* to decree flatly against Christ's precept, and the example of the Primitive Church. I will therefore declare them in brieft: the weightie causes were these, (*viz.*) *The length of lay-mens beards, the loathsomnesse to drinke after others, the costlinesse and difficultie of getting wine, the frosts in Winter, the flies in Summer, the burden of bearing, the danger of spilling, and the peoples unworthines to equall the Priests in receiving in both*

* *Martin V. ad omnibus Catholicis recipitur.*

† *Bell. de Concil. et Eccles. lib. 1. cap. 7. sect. 5. Act. 3. 14.*

‡ *Conc. Trid. c. 3. Sess. 21. Can. 2.*

kinds.

kinds*. And thus for long beards, and unsweet breaths, for a little paines, and no great charges, for frosts in Winter, and flies in Summer; I say, for these and the like Catholike considerations pretended in the Councell of *Constance*, the Church of Rome abolished Christ's Institution, and laid *Anathema* upon all those that at this day maintaine the contrary.

But admit, neither the words, *Drinke ye all of this*, nor *Doe this in remembrance of me*, were binding precepts, (as without all question they are) must therefore Priests and people be adjudged heretikes, and accursed Christians, because they follow Christ's example? *It is not to be doubted, but that is best and fittest to be practised, which Christ himselfe hath done?*† This is *Bellarmino's* confession, this is *outs*. Besides, how the Church of Rome should create or declare a poynt of faith manifestly repugnant to Christ's Word and his Institution, and contrary to the practise of the Primitive Church, and yet retain the proper markes of their Church, which are pretended Antiquity, Universality, and Consent; this is a doctrine unsearchable, and past finding out. In the meane time, I will tender them the performance of my promise, which is the confession of their learned Doctors in the bosome of their owne Church, who are faithfull witnesses in behalfe of our church and doctrine,

* Gerson. Tract. contr. haeres. de comun. sub utraq. specie.

† Bellar. de Euchar. l. 4. c. 7. tom. 3. sect. Quia vero.

that

that the communion in both kinds, had knowne antiquity from Christ, and an eminent Visibilitie in the ancient Church; and that the halfe communion was so far from a poynt of faith, that it was not generally received in the true Church above a thousand yeeres after Christ.

*Salmeron**.] “ We doe ingenuously and openly confesse, that it was a generall custome for the lay-people to communicate under both kinds, as it is this day used amongst the Grecians, and was used in times past amongst the Corinthians, and in Africa.”

Johannes Arboreus†.] “ Anciently the lay-people did communicate under both kinds, but now it is abolished.”

Thomas Aquinas‡.] “ According to the ancient custome of the Church, all those that were partakers of the Communion of his body, were partakers also of the Communion of his blood.”

Ruardus Tapper, Deane of Lovaine§.] “ It were more convenient the Communion were administered under both kinds, then under one alone; for this were more agreeable to the Institution and

* *Ingenue et aperte confitemur morem generalem extitisse communicandi etiam Laicos sub utraque specie. Salm. Tract. 36.*

† *Olim Laici communicabant sub utraque specie, quod tamen antiquatum est. Arbor. Theosophiæ, lib. 8. 11.*

‡ *Secundum antiquæ Ecclesiæ consuetudinem, omnes sicut communicabant corpore ita communicabant et sanguine. Aquin. in Joh. 6.*

§ *Habito respectu ad Sacramentum, magis consonum est ejus institutioni, &c. Cassand. sub utraque specie, pa. 1034.*

fulness

fulness thereof, and to the example of Christ, and the Fathers of the Primitive Church."

*Lyra**.] "In the first of the Corinthians and the eleventh, there is mention made of the Communion in both kinds: for in the Primitive Church it was given in both kinds to the faithful."

Fisher the Jesuite†.] "Certaine it is, that the Primitive Church did very often and frequently use the Communion under both kinds, yea they were bound thereunto by the obligation of custom, not divine precept."

Alphonsus de Castro‡.] "Anciently for many ages, the communion in both kinds was used amongst all Catholikes, as appears by the writings of many holy men."

Gregorie de Valentia§.] "The custome of communicating in one kinde, began in the Latine Church to be generally received, but a little before the Council of Constance, where it was at last decreed for a Law of all to be observed."

Cassander||.] "It is sufficiently manifest, that

* Fit hic mentio de duplici specie, nam in primitiva Ecclesia sic dabatur fidelibus. *Lyra* in 1 Cor. xi.

† D. White against Fisher, in the chapter *Of both Kinds*.

‡ Nam olim per multa sæcula sic apud omnes Catholicos usitatum esse, ex multorum Sanctorum Scripturis didicimus. *Alph. de Castro* contra hæres. lib. 6. verbo Euchar. hæres. ult.

§ Capit ea consuetudo in Ecclesia Latina, &c. *Greg. de Valent.* de legit. usu Euchar. ca. 10.

|| Satis compertum est universalem Christi Ecclesiam in hunc usque diem, occidentalem seu Romanam mille amplius, &c. *Cassan. Consult.* de utraque specie.

*that it should be every where celebrated in the vulgar tongue**. This decree being past, they proceeded to judgment; that *whosoever shall say, hee is to be condemned, that pronounceth part of the Canon (of the Masse) and the words of consecration with a low voyce, or that the Masse ought to be celebrated in the vulgar tongue onely, let him be accursed*†.

Now it is worth the noting, that the first part of the decree was adjudged by some *Trent Bishops* to be questionable and doubtfull in the construction: for, say they, *It seemed a contradiction to declare, that the Masse doeth containe much instruction for the faithfull, and yet to command that part of the service be uttered with a low voyce, and in an unknown tongue*‡. This exception, it seemes tooke some impression in the Councell; for in the same chapter, and in the same Session, a dispensation was granted with a *Non obstante*, notwithstanding the first part of the Decree; that *Retaining the ancient right to every Church, lest the people might hunger and thirst for food, and none be ready to give it them, it was thenceforth commanded and decreed, that the Masse Priests, or some others, should frequently expound and declare the Mysteries of the Masse, which the people could not understand in the Latine tongue: so that from their own confessions, that the Masse doth afford great instruction to the people, and for*

* Conc. Trid. Sess. 22. c. 8.

† Ibid, Can. 9. de Sacrificio Missæ.

‡ History of Trent, lib. 6. page 577.

that

that end ought to be interpreted unto them, they consequently affirme, that the service and prayer in the Reformed Churches in the vulgar tongue, was better for the edification of the Church. And without doubt, the Apostles being commanded, (*To shew forth the Lord's death till his coming*) did not intend to shew it to the walles, or in a silent and unknowne voyce, (as it is now used in the Romane Church) but to pronounce it openly to be heard and understood of all the hearers. "I am," saith *Haymo**; "a Grecian, thou an Hebrew; if I speak to thee in Greeke, I shall seeme barbarous unto thee; likewise if thou speake to mee in Hebrew, thou shalt seeme barbarous to me." Nay more, he puts this unanswerable question: "If one knoweth that onely tongue, wherein he was borne and bred; if such a one stand by thee whilst thou doest solemnly celebrate thy Myserie of the Masse, or make a Sermon, or give a blessing, how shall he say, Amen, at thy blessing, when he knoweth not what thou sayest; for so much as he understanding none but his mother's tongue, cannot tell what thou speakest in that (*strange*) and barbarous tongue?" If wee looke higher, it will appeare that prayers and Sacraments were administered in the Church for the understanding of the hearer. *Justinian* the Emperour commanded all "Bishops and Priests to celebrate the

* *Haymo* in 1 Cor. xiv.

sacred oblation of the Lord's Supper, and prayers used in Baptisme, not in secret, but with a loud and cleare voyce, that the minds of the hearers might be stirred up with more devotion to expresse the praises of God. Let the religious Bishops and Priests know (*saieth he*) that if they neglect so to doe, they shall yeeld an account in the dreadfull judgment of the great God for it, and we having information of them, will not leave them unpunished *.

This care was constantly used by the ancient Romane Church, as appeares by the *Popes owne Decretals*, wherein it was publicly declared; *We command, that the Bishops of such Cities and Dioceses, (where nations are mingled together) provide meet men to minister the holy service according to the diversity of their manners and languages*†. But I will spare the labour for further proofs of this question, by citing the particular Fathers, and will produce our adversaries' severall confessions, to witnesse the truth of our doctrine, that Prayer and Service in the vulgar and known tongue, was altogether used in the best and first ages, according to the precept of the Apostles, and the practice of the ancient Fathers.

Lyra ‡. If thou blesse in the spirit, and

* Jast. Imper. in No. Constit. 123. apud Cassandrum. Non tatio modis. p. 63.

† Decret. Gregor. lib. tit. 31, de Offic. Jud. Ord. c. 14.

‡ In Primitiva Ecclesia benedictiones et cætera communia fiebant in vulgari. *Lyra* in 1 Cor. xiv.

the

the people understand thee not, what profit hath the simple people thereby, not understanding thee? Therefore in the Primitive Church, the blessings and all other common devotions were performed in the vulgar tongue." *Johannes Belathus**,] (*Billet*): "In the Primitive Church it was forbidden, that any man should speak with tongues, unlesse there were some to interpret; for what should speaking avails without understanding? and hereof grew a laudable custome; that after the Gospell was read, it should straightway be expounded in the vulgar tongue."

Gretzerus†.] "The ancient Fathers did exhort all to sing together, and that attentively, and diligently the Priests and people should joyne their voyces together."

Master Harding‡.] "Verily in the Primitive Church (*Service in a knowne tongue*) was necessary, where faith was a learning, and therefore the prayers were made then in a common tongue knowne to the people, for cause of their instructions, who being of late converted to the faith,

* In Primitiva Ecclesia prohibitum erat, ne quis loqueretur lingua, nisi esset qui interpretaretur. Quid enim prodesset, &c. Joh. Billet. in summ. de divinis officiis. Cassand. p. 86.

† Lingua auditoribus non ignota omnia peragebantur, et consuetudo ita ferebat, ut tota Ecclesia simul psalleret. Gretz. def. cap. 16. l. 2. de verbo Dei.

‡ Jewel in 3 Art. Divis. 28. p. 134.

and

and of Pagans made Christians, had need in all things to be taught."

Cassander *.] "The Canonick Prayers, and especially the words of consecration of the body and blood of our Lord, the Ancients did so read it, that all the people might understand it, and say, Amen."

Waldensis †.] "When thou shalt blesse with thy spirit, how shall the unlearned say, Amen, at the giving of thanks, seeing he understandeth not what thou sayest? Therefore in the Apostles time there was reason of such a blessing, that at the giving of thanks, not onely the Priest, but also all the people were wont to answer, Amen."

Aquinas ‡.] "How comes it to passe, that thanksgivings are not made in the knowne tongue,

* Canonicam precem, et imprimis Dominici corporis et sanguinis consecrationem ita veteres legebant, ut à populo intelligi, et Amen declamari posset. *Cassand. Liturg. c. 28.*

† Wal. de Sacramentis, lib. cap. 31. Fuit ergo ratio ~~hinc~~ Benedicendi in Ecclesia tempore Apostoli, cui respondere solebat non tantum Clerus, sed omnis populus, Amen. Wald. in doctr. art. Eccle. tit. 4. c. 31.

‡ Sed quare non dantur benedictiones in volgari, — dicendum quòd hoc fortè fuit in Ecclesia Primitiva, sed postquam fideles instructi sunt, et sciunt quæ audiunt, sunt Benedictiones in Latino. *Aquin. in 1 Cor. xiv. lect. 9.* Quare omnia in Ecclesia dicuntur in Latino, videtur, quòd sit similiter insania; dicendum est, quòd ideo erat insania in Primitiva Ecclesia, quia erant rudēs in situ Ecclesiastico, unde nesciebant quæ fiebant ibi, nisi exponeretur eis, modò verò sunt instructi, &c. *Idem, lect. 4.*

that

that the people might understand them? we must say, it was in the Primitive Church, but after the common people were instructed, and knew and understood their duty, thanksgivings were made in Latine. Again, when all things are done in the Latine tongue in the Church, it seemes to be madnesse: To this we must answer, (saith he) that it was madnesse in the Primitive Church, which is not so in ours, for then they were rude and ignorant in Ecclesiasticall rites and ceremonies, but now all are so well instructed, that although it bee in Latine, the people understand what is done in the Church."

Bellarmino.] "It may be objected, that in the time of the Apostles, all the people in Divine Service, did answer one Amen; and this custome continued long in the East and West Churches, as appeares by *Chrysostome, Cyprian, Hieron, &c.*" In answer hereunto, hee saith, "When the Christians were but few, they did all sing together at the time of divine Service, but when the number of people did increase, the office of publike service was divided, and it was left onely to the Church to celebrate the common Prayers*." Here we have the several confessions of our learned Adversaries, that in the first ages publike prayers

* Quia Christiani erant pauci omnes simul psallebant in Ecclesia, et respondebant in divinis officiis, et postea crescente populo, divisa sunt magis officia, et solis Clericis relictum est, ut communes preces et laudes in Ecclesia parant. Bell. de verbo Dei, lib. 2, cap. 16.

were

were used for the understanding of the people, and they give a special reason for it, to wit, for the better conformity or instruction of the Heathen and ignorant people in the doctrine of Christianity*.

Now as you have heard the reasons, why the Service was used among the Ancients in the knowne tongue; so likewise you shall understand one special cause of the alteration of it in the Romane Church. It is reported (saith *Honorius* †) when the Canon of the Masse in the Primitive times was publicly read and understood, of all; certaine Shepheards having learned the words of consecration, and pronouncing them over their bread and wine in the fields; suddenly their bread and wine were transubstantiated into flesh and blood, and the shepheards likewise for their presumption (in using the words of Consecration) were stricken dead by the hand of God. So that by *Honorius's* confession, the Canon of the Masse was anciently read and understood of all, and, which is strange, Shepheards did transubstantiate bread and wine, and (as it seemes) chiefly occasioned the alteration of the Church service into the Latine and unknowne tongue ‡. Pope *Innocent III.* and *Johannes Balchus* relate the same storie, but withall adde another reason, why the Church

* Harding, apud Jewell, p. 124.

† *Honorius* in *Gemina Antiqua*, li. 1. c. 103. de Canone et Oss. Liturg. c. 22. pag. 64.

‡ *Ad Pastor finit, sub illud quod dicere nolo.* *Juvenal*, *Innoc. 3.* lib. 3. cap. 1. *Cassand*, Liturg. 28. p. 65.

decreed

decreed the Service in an unknowne language, *Ne sacrosancta verba vilescerent.* The Church commanded, that such prayers and service should be secretly delivered by the Priest, lest that the known words of the sacred Scripture should grow triviall and of no account*. And the Councell of Trent, three hundred yeeres after, in confirmation of that Decree, addes a more weightie reason for a conclusion; that *this inconvenience would follow, all would think themselves Divines, the authority of Prelates would be digesteemed, and all would become heretikes†.* It is to be wondred, how the Church is altered in this point (saith Erasmus†.) But it is to be lamented, that poore ignorant soules should be captivated with such silly reasons, and that faithfull believers should bee accursed for heretikes, for following the examples of the Apostles, and the Primitive Church, even by the testimonies of the best learned amongst themselves. Since therefore Prayer and Service in an unknowne tongue, wants antiquitie from the written Word, or rather since it is forbidden by the word of the Apostle; Saint Austen's profession shall bee my conclusion; *If god, or an Angell from Heaven preach unto you any thing (touching Prayer in a knowne tongue) besides that you have received in the Legall and Evangelicall Scriptures, let him be accursed.*

* Sicut et sacra Scriptura est, ne vilescat. Beletb. de divinis Offic. Cass. p. 65.

† History of Trent, lib. 5. p. 446.

† Eras. in 1 Cor. xiv. pag. 532.

PARAG. 7.—*Worship of Images.*

It is the ninth Article of the Romane Creed: *I doe resolutely affirme, that the Images of Christ, and of the Virgin Mary, and also of other Saints, are to be had and retained, and that due honour and veneration is to be yeekled to them**. This Article was decreed in the 25 Session of the Councell of Trent, where it was declared: *Wee teach, that the Images of Christ, the Virgin Mother of God, and other Saints are chiefly in Churches to be had and retained, and that due honour and worship is to be given unto them*†.

This doctrine of Image-worship we absolutely deny, and condemne as a wicked and blasphemous opinion. First, because this Article of faith doth not only want the authoritie of the Scripture, (which an Article of Faith ought to have) but because the Scripture doth flatly and plainly forbid it‡.

If we looke upon the old Law before the comming of Christ; *Vasques* the Jesuite confesseth, *So farre forth every Image was forbidden, as it was dedicated to adoration; therefore neither the Cherubins, nor any other Images had any worship in the Temple*§. And *Cornelius Agrippa* tells us,

* Artic. 9. Bulla Pii IV. ad calcem. Conc. Trid. p. 414.

† Conc. Trid. Sess. 25.

‡ Levit. xxvi. Exod. xx. Deut. iv. Esai. xl.

§ Vasq. disput. 104. in 3 Thom. c. 6.

the Jewes did abhorre nothing more then Images*, neither did they make any Image that they worshipped; insomuch as when *Caligula* the Emperour was desirous to have his own Image set up in the Church of *Hierusalem*, King *Agrippa* makes him this answer: *This Temple, O Caligula, from the first beginning to this time, never yet admitted any Image, being the House of God; For the workes of Painters and Carvers are the Images of materiall gods; but to paint the invisible God, or to faine a representation of him, our ancestors did account it a wickedness*†. And that which is more to be lamented, the worship of Images at this day is such a stumbling block to the Jewes, and an hindrance to “their conversion; that when they “come to the Christians’ Sermons, (as in *Rome* “they are enjoyned once at least every yeere) so “long as they see the Preacher direct his speech “and prayer to a little wooden Crucifix, that “stands on the Pulpit by him, to call it his Lord “and Saviour, to kneele to it, to imbrace it, to “kisse it, to weepe upon it (as it is the fashion in “*Italy*) it is preaching sufficient for them, and “perswades them more with the very sight of it, “to hate Christian Religion; then any reason the “world can alledge to love it‡.”

It is agreed therefore on both sides, that in the

* *De variet. scient. c. 57.*

† *Philo. Jud. lib. de Legatione ad Caium.*

‡ *Sir Edw. Sands his description of the Religion in the West parts.*

old Law, the Jewes never allowed adoration of Images, for almost 4000 yeeres. And this was concerning the Images of God the Father. Now let us descend from the Law to the New Testament, and see what order was taken by Christ and his Apostles for the representation of him and his Saints after him. It is manifest, and without question, that the law of God made against Images, is a Morall Law, and stands in force at this day against Jewes and Gentiles. And although *Peresius*, and *Catharinus*, and *Vaques** the Jesuit would understand the Law against Images to be a positive and ceremoniall Law, and therefore to cease at the entrance of the Gospel; yet *Bellarmino* disavowes that construction, with a *Non probatur: This opinion is not allowed of us, both for the reasons made against the Jewes†; and for that Irenæus, Tertull-Cyprian, and Augustine do all teach that the Commandments, excepting the Sabbath, are a law naturall; and morall.* If therefore the old commandement be not abrogated, let us see what example or precept there is in the Gospell for adoration. *Mr. Fisher‡ the Jesuite tells us; In the Scripture there is no expresse practice nor precept of wor-*

* *Vasqu.* Dico præceptum illud de non adorandis figuris non fuisse legis naturæ, sed tantum positivum et ceremoniale, et temporale, et in tempore Evangelii cessare debere. *Vasq.* lib. 2. disp. 4. c. 4. num. 83. et c. 7. num. 115.

† *Hæc opinio nobis non probatur.* *Bell. de Imag.* l. 2. c. 7.

‡ *M. Fisher in D. White's reply, p. 226.*

shipping

shipping the Image of Christ, yet there bee principles which (the light of Nature supposed) convince idolatry to be lawfull. So that from the Law of God, and the Law of grace, we are at last returned to the law of Nature, and from the light of Nature an article of faith must be declared.

I have read of Varro, an heathen Philosopher, who from the instinct of Nature professed the contrary doctrine. *The Gods* (saith he) *are better served without Images**. And Saint Austen conceives this Tenet of his to bee so good a principle in nature, that hee condescends to his opinion, and testifies thus much in his behalfe. *Although Varro attained not to the knowledge of the true God, yet how neere he came to the truth in this saying, who doth not see?* Now the reason why these Fathers condemned the worshippers of Images for hereticks and idolaters, is rendered by Eusebius: *Because* (saith he) *the men of old of a heathenish custome, were wont after that maner to honour such as they imagined Saviours†*. And thereupon after that Images had got footing among the Christians, the Bishops and Emperors by Councels and commands, tooke speciall care to prevent them, both in the making and the worshipping. The Synodell of Eliberis‡ in Granado in Spaine, decreed,

* Castius Dii observantur sine simulachris. Aug. de Civ. Dei. li. 4. c. 31.

† Eus. Eccles. hist. lib. 7. c. 17. Engl. Gr. cap. 18. et Lat. 14. & Concil. Eliberi. Can. 36. Conc. Tom. 1. Venet. Niccolini,

creed, *That no Pictures should bee in Churches, lest that which was worshipped, should be painted on the walls.* And the Emperors, *Valens and Theodosius* made proclamation to all Christians, against the Images of Christ, in this manner: "For as much as we have a diligent care in all things to maintaine the Religion of the most high God, therefore we suffer no man to fashion, to grave, or paynt the Image of our Saviour, eyther in colours, or in stone, or in any other kind of mettall or matter: but wheresoever any such image shall be found, we command it to be taken downe, assuring our subjects, that wee will most strictly punish all such as shall presume to attempt any thing contrary to our decrees and commandements."

I forbear to cite the particular Fathers, that opposed, and condemned the worship of Images in the Primitive Church. It may suffice, that this doctrine wants a foundation in the Scriptures, by their owne confession. And now it shall appeare, that they want also the visibilitie of the ancient Church, and the testimonies of holy Fathers, by the like acknowledgment of the learned Romanists amongst themselves.

Agobardus, Bishop of Lyons *.] "The orthodox
Fathers

1585. *ibid.* Glossa sic habet. Hic Canon 36. tunc temporis fortè ob aliquas causas necessario, et utiliter institutus est: at postea in 7. Synodo Occumènicâ picturæ, et imagines, atque earum pia veneratio approbata est. Petrus Crinibus de honest. discipl. lib. 9. cap. 9.

* Rectè ob evacuandam superstitionem ab orthodoxis Patribus

Fathers for avoyding of superstition, did carefully provide, that no pictures should bee set up in Churches; lest that which is worshipped, should bee painted on the walls. There is no example in all the Scriptures, or Fathers, for adoration of Images; they ought to be taken for an ornament to please the sight, not to instruct the people."

Hincmarus, Archbishop of Rhemes *.] " In the reigne of *Charles* the Great (the See Apostolike willing it so to be) a generall Synod was kept in Germany by the convocation of the Emperour, and thereby the rule of Scriptures, and doctrine of the Fathers, the false Councell of the Grecians (*concerning worship of Images*) was utterly disannulled and overthrowne."

Cassand †.] " How much the ancient Fathers in the Primitive Church did abhorre all manner of worshipping Images, even *Origen* declares against *Celsus*."

Peresius Aiala †.] " All Schoolmen in a manner hold

tribus definitum est: Picturas in Ecclesia fieri non debere, ne quod colitur et adoratur, &c. E Bibliotheca Papyrii Massoni in ejus lib. de picturis, et imaginibus.

* *Hincmarus*. Remensis. contra *Hincmarum Jándunensem* Episc. c. 20. Jussione Apostolicæ sedis.

† Quantum veteres initio Ecclesiæ ab omni veneratione Imaginum abhorruerunt, declarat unus *Origen*. adversus *Celsum*, &c. *Cassand*. Consult. de simulachris.

¶ Omnes fere Scholastici in hoc sunt quod Imago Christi et sanctorum adorari debeat eadem adoratione, quâ et res, quæ representantur. Hujus doctrina nullum, quod ego viderim, af-

hold, that the Images of Christ, and the Images of Saints, are to bee worshipped with the same adoration, that their examples are: But they produce not (so farre as I have seene) any sound prooffe of this doctrine, to wit, either Scriptures, or Tradition of the Church, or common consent of Fathers, or the determination of a generall Councell, or any other effectual reason, sufficient to perswade a man to that beliefe."

Nicolaus Clemangis *.] "The universal Church did anciently decree, That no Images should be set up in Churches: and this was done for the Gentiles' sake, who were converted to Christianitie."

Polydore Virgil †.] "The worshipping of Images, not onely those who knew not our Religion, but as Saint *Hierome* witnesseth, almost all the ancient Fathers condemned for feare of Idolatry."

Erasmus ‡.] "Unto Saint *Hierom's* time, those
of

ferunt validum fundamentum, nam neque Scripturam, neque traditionem Ecclesiae, neque communem consensum sanctorum, neque concilii generalis determinationem aliquam, nec etiam rationem quâ hoc efficaciter suaderi possit, adduxerat. Episcopus Guidixiensis, lib. de Tradit. part 2. c. de Imag. p. 168.

* Statuit olim universalis Ecclesia, legitimâ occasione inducta, propter illos qui erant ex Gentibus ad fidem conversi, ut nullæ in Templis imagines ponerentur. Nic. Clem. lib. de novis celebr. nov. instit. 11. Ea ut.

† Non modò nostræ religionis experies, sed teste Hieronymo, omnes ferè veteres sancti Patres damnabant ob ætatum idolatriæ, &c. Pol. de Invent. rerum, lib. 8. c. 12.

‡ Usque ad ætatem Hieronymi erant probata religionis vici, qui

of the true Religion would suffer no Image, neither painted, nor graven in the Church, no, not the Picture of Christ."

Cornelius Agrippa *.] "The corrupt manners and false Religion of the Gentiles hath infected our Religion also, and brought into the Church, Images, and Pictures, with many ceremonies of externall pompe, none whereof was found amongst the first and true Christians."

Wicelius †.] "I confesse it doth grieve mee, that under pretence of I know not what, *Dulia*, it is affirmed, that one may and ought to honour with adoration the Saints and their Images. The Fathers of the ancient Church have taught the people that they must honour, but not worship the Saints."

The Councell of Frankford ‡.] "It is not to be found, that any of the Patriarkes and Prophets, or Fathers did adore Images, but the Scriptures cry out, to worship one God, and him onely to adore and glorifie: And the Fathers of the Primitive Church did forbid the adoration of Images, as it appeares by *Epiphanius*, and *Augustine*, who reckon the worshippers of Images amongst

qui in Templis nullam ferebant imaginem, nec picturam, nec sculptam, &c. *Erasm.*

* In Catechest. corruptus Gentilium mos et falsa religio—nostram quoque religionem infecit, &c. *Corn. Agrip. de vanit. scient. c. 57.*

† *Wicel. Epist. in exercit. veræ Pietatis.*

‡ *Chemnit. exam. de Imag. p. 41. Frank. 1605. octavo.*

the *Simonians*, and the *Carpocratian Heretikes*.⁷ And this was the approved doctrine delivered, and decreed by three hundred Bishops in the yeere 794.

From this Confession, a doubt will arise touching the lawfulnessse of making Images, (*viz.* for that end, to adore them) and another doubt will follow the adoration, in what manner it ought to bee extended to the Image, or restrained. Touching the first, *Bellarmino* saith, *It is proved by the Divine Law, that Images were not absolutely forbidden, by reason the Brazen Serpent, &c. were made by Gods command**. Hee that professeth, that they were not absolutely forbidden, implies they were in a manner forbidden, or rather that there is no place of Scripture, that commands the contrary for adoration; (which an Article of Faith doth require.) But the Cardinall's reason, (that the making of them is not absolutely forbidden by the Law of God, because God commanded Images to bee made) seemes to bee no reason. For the Jewes could answer; God did lay a generall command upon men, and not upon himselfe; besides, that plea for Images, which the Cardinall makes, was the ancient Apologie, which the Idolaters used for their Images in the first Ages. *Tertullian* puts the question, and returnes an excellent answer, which may serve for him and us. "Some man will object; Why did

* *Bellar. de Reliq. et Imag. Sanct. l. 2. c. 7.*

Moses

Moses make the Image of the Brazen Serpent in the wilderness?—Well and good, one and the same God hath by his generall Law forbidden an Image to bee made, and also by his extraordinary and speciall commandement, an Image of a Serpent to be made.: If thou be obedient to the same God, thou hast his law, make thou no Image.: but if thou have a regard to the Image of the serpent, make not any image against the Law, unlesse God command thee, as he did Moses*.” And thus briefly concerning the making of them:

Concerning the worship of them, the same Cardinall tells us: “ Nos cum Ecclesiâ asserimus, &c. Wee affirme with the Church, that the Images of Christ and his Saints, are to bee honoured, so that there bee no confidence placed in them, nor nothing requested of them, nor no Divinity bee conceived to be in them, but that they be honoured onely for themselves, whom they represent.” And thus by *Bellarmino*’s reasons, the making of Images is not absolutely forbidden, and the adoration of them is but conditionally permitted. And surely I could wish they were absolutely for-

* Sed ait quidam, &c. Cur ergo Moses in Eremito simulachrum Serpentis ex ære fecit,—Bene, quod idem Deus qui lege vetuit similitudinem fieri, extraordinario præcepto Serpentis similitudinem interdixit. (Fr. Jun. in Notis ad hunc locum pro interdixit, legit interdixit.) Si eundem Deum observas, habes legem ejus ne feceris similitudinem: si et præceptum factæ postea similitudinis respicias, et tu imitare Moysen. Ne facias adversus legem simulacrum aliquod, nisi et tibi Deus jusserit. Tert. li. de Idolatr. c. 5. Bellar. ubi supra.

bidden

bidden by them, till those conditions were rightly and truly performed by the ignorant and lay-people. For I will not slander them, it is the confession of their owne Church-men; that "There are many of the rude and ignorant, which worship the very Images of wood, or stone, or marble, or brasse, or pictures painted upon the walles, not as figures, but as if they had verily sense, and doe put more trust in them, then they doe in Christ, or other Saints, to whom they are dedicated*." Neither is this any new complaint of this latter age, for *Gabriel Biel*† their owne Schooleman complained before *Luther's* dayes, "That the blockish error of certain people was so great, that they were so affected to Images, that they thought some divine grace or sanctity resided in them, by which they were able to worke miracles, and give health; and for that cause they worshipped them, to the end they might obtaine some such benefit at their hands." And that we may further know, that none of *Bellarmines*' conditions are performed in the worshipping of Images, their owne *Cornelius Agrippa*‡ declares the peoples' demeanour and carriage towards them in the Romane Church in this manner: "We bow our heads to them§, we

* Polyd. Virg. de Invent. R. l. 6. c. 13.

† Gab. Biel in Can. lect. 14.

‡ Cor. Agrip. de van. scient. cap. 57.

§ Idem ibid. Antwe. apud Jo. Grap. 1550. 4 et Colae. c. 57, 1551, item ann. 1550.

kisse them, we offer lights to them, we dedicate gifts, we apply miracles, and buy pardons of them. To conclude, we goe on pilgrimage to them, we make vowes unto them, we worship them, yea and almost adore them. Neither can it be uttered here, how great superstition (if I may not say Idolatry) among the rude and ignorant people is nourished in Images; the Priests winking thereat, and from hence reaping no small gaine to their purses." With much more to this purpose.

The conditions then are confessed to be broken. But withall, heere wee find the case of *Demetrius*; *He made silver shrines, which brought no small gaine to the Craftesmen*; and therefore he cryeth out, *Sirs, you know that by this craft we have our wealth*: (Acts xix. 24, 25.) nor that only, but if these things should be denied, *the Temple of the great Diana would be despised, whom all the world worshipping*. Here is a true Modell of the Roman Church: shee causeth Images to be made, shee drawes from them no small aduantage; nor that only, but if they should condemne their worship, being published for an Article of faith, other articles would be questioned, and the Church of *Rome* would be disesteemed, whom all the world admireth.

Since therefore the worship of Images wants the universalitie and consent of Fathers in the Primitive Church, since they have no foundation, no footstep in the word of God, by the confession
of

of their own Church; *S. Austen's* profession shall be my conclusion for this Article of the Roman faith: *If wee, or an Angell from heaven preach unto you any thing (touching Image-worship) besides that you have received in the Legall and Evangelicall Scriptures, let him bee accursed.*

PARAG. 9.—*Indulgences.*

It is the tenth Article of the Roman Creed: *I doe hold, that the power of Indulgences was left by Christ to the Church, and I affirme the use thereof to be most wholesome for Christ's people.*

This Doctrine was proclaimed by the Councell of Trent, where it was likewise declared, that whereas "Christ did leave Indulgences to the Church, and the Church did use that divine power so granted in ancient times, therefore the sacred Councell doth teach and command them to bee retained in the Church, and condemne all them with a curse, which eyther terme them unprofitable, or denie the Churches authoritie to grant them*." A reason no doubt sufficient for the Church of Rome to grant them, and to lay *Anathema* upon all such as shall denie them, since Christ, (as they say) did first ordaine them, and the ancient Fathers did exercise that power com-

* Cum Potestas conferendi Indulgentias à Christo Ecclesie concessa sit, atque hujusmodi potestatem sibi traditam, &c. Concil. Trid. Sess. 25. Decretum de Indulgentiis.

mitted

mitted to them by Christ. But when wee come to examination of Witnesses (notwithstanding the Pope's Creed, and the Councells Decree) it will bee found, that neither Christ, nor the Primitive Fathers ever knew, much lesse exercised such Pardons and Indulgences, as are now daily practised in the Church of Rome,

In the Primitive Church, when the Christians had committed any capitall and hainous offence, for fear of persecution, either in deniall of their faith, or in sacrificing unto Idols, the parties were enjoyned a severe and long penance: the rigour of this punishment, the Bishops and Pastors of their severall congregations had power (if they saw cause) to mitigate at their discretion; which mitigation, or relaxation of punishment, was called by the name of Pardon, or Indulgence. This doctrine was derived from Saint *Paul*, who released the incestuous *Corinthian* from the bond of excommunication, upon his humiliation and serious repentance: and writes unto the *Corinthians*, that they should doe the like, and receive him againe to their communion, lest hee should bee swallowed up with immoderate griefe. And this manner of Indulgence was ancient, and continued long in the Primitive Church: and of this there is no question.

The Indulgence in the Romane Church*, is an absolution from the guilt of temporall punishment,

* *Indulgentia propriè est absolutio Judiciaria annexam habens solutionem ex Thesaurò. Bell. de Indulg. lib, 1, ca. 5.*

by

by the application of the merits of Christ and his Saints, which merits are termed *Thesaurus Ecclesiae*, the Treasure of the Church; and this common Treasurie of Satisfactions is applyed to dead soules burning in Purgatory. Thus Indulgences which were first used for mitigation of punishments, are now reduced to private satisfactions, and that which was formerly left to the discretion of every Bishop in his owne Dioces, to dispence with *summum Jus*, (the extremity of the Law;) is now transferred wholly to the power and authority of the Pope; nor that only for some few yeeres imprisonment in this life, but for thousands of yeeres in Purgatorie after death: insomuch, that "Whosoever in the state of grace shall say seven prayers before the Crucifix, and seven Pater-nosters, and seven Ave-Maries, shall attaine six and fiftie thousand yeeres of pardon, fourteene thousand granted by Saint Gregory, (fourteen thousand by *Nicholas* the First) and eight and twenty thousand by *Sixtus* the Fourth*,"

These and the like Indulgences were trained up in the Schoole of *Demetrius*, which brought no small benefit to the Pope and Clergie. And therefore in former time, long before *Luther's* daies, by the relation of *Thomas Aquinas*, some were of opinion, (as *Greg. de Valent.* affirmeth) "That Ecclesiasticall Indulgence of itself could remit no punishment, *Nec in foro Ecclesiae, neque*

* *Horæ beatæ Mariæ Virgin. secundùm usum Sacrum.*

in foro Dei; neither in the judgement of the Church, nor in the judgement of God : but that it was a pious kind of fraud, whereby the Church, by promising such remission, might allure men to the devout performance of those pious workes, which were required in the forme of the Indulgence. Even as if a Mother, when shee moveth a little child to run by promising him an apple, notwithstanding afterward shee doth not give it him*." But this opinion the Jesuite condemneth as erroneous, and as trenching too neere upon the doctrine of *Luther*, who was condemned by *Leo* the tenth for holding the same. Now I will proceed to the publication of Witnesses, whereby it shall appeare by the evidence of their owne learned men, that this poynt of Faith hath no more Antiquitie, and Consent of Fathers and Schoolemen in the Roman Church, then the Article before confessed,

Durand †.] " Little can be said of any certainty, or as undoubtedly true of Indulgences, and Pardons, seeing the Scriptures speake not expressely of them, neither the Fathers, as *Augustine*, *Hilary*, *Ambrose*, *Hierome*, &c."

* Tho. in supplam. 3, part 4. q. 25. art. 5. Greg. de Val. de Indulg. c. 2.

† De Indulgentiis pauca dici possunt per certitudinem, quia nec scriptura expressè de iis loquitur: sancti etiam Ambrosius, Hilarius, &c. minimè loquuntur de Indulgentiis. Durand, 4 septent, dist. 20. q. 2.

Silvester

Silvester Prierias *.] “ Pardons are not knowne to us by the authoritie of the Scriptures, but by the authoritie of the Church of Rome, and the Popes, which is greater then the authority of the Scriptures.”

Major †.] “ It is hard to ground the manner of Indulgences authentically in Scriptures: in token of which the three first Doctors of the Church have spoken but little.”

Fisher, Bishop of Rochester †.] “ It is not sufficiently manifest, from whom Indulgences had their Originall.—Of Purgatory there is very little or no mention amongst the ancient Fathers. But after Purgatory began to terrifie the world, and after a while men had trembled at the torments thereof, Indulgences began to be in request. As long as Purgatory was not cared for, there was no man sought for Pardons. For the whole price of pardons hangeth on Purgatory. Take away Purgatory, and what shall wee need of pardons?”

* Indulgentiæ autoritate Scripturæ non innotuere nobis, sed autoritate Ecclesiæ Romanæ, et Romanorum Pontificum, quæ major est autoritas. *Prier. contr. Luth. pa. Indulg.*

† Difficile est modum Indulgentiarum fundare authenticè in Scriptura Sacra, &c. *Major, 4. d. 2. q. 2.*

‡ Quamdiu nulla fuerat de Purgatorio cura, nemo quesivit Indulgentias. Nam ex illo pendet omnis Indulgentiarum æstimationis cœperunt igitur Indulgentias, postquam ad Purgatorii cruciatus aliquando trepidatum erat. *Rossens. art. 18. contra Lutherum.*

Alphonsus

Alphonsus a Castro *.] "There is nothing in Scripture lesse opened, or whereof the ancient Fathers have lesse written; then of Indulgences, and it seemes the use of them came but lately into the Church."

Antonius †.] "There is not any expresse testimony for prooffe of Indulgences, either in Scriptures or in the writings of the ancient Fathers, but onely out of Moderne Authors."

C. Cajetan †.] "If there could be a certainty found touching the beginning of Indulgences; it would much availle in searching of the truth. But because there is no authoritie of Scripture, or ancient Fathers, Greeke or Latine, that bringeth them to our knowledge, &c."

Bellarmines §.] "It is not to bee wondred, if wee have not many ancient Authors, which make mention of Indulgences; for many things are retained in the Church onely by use and custome, without writing."

* — Antrum usus in Ecclesia videtur serò receptus. Alph. contr. hæres. 8. verbo Indulgentiæ.

† De Indulgentiis nil expresse habemus in sacra Scriptura, nec etiam, &c. Anton. part. 1. tit. 10. cap. 3. in principio.

‡ De ortu Indulgentiarum, si certitudo haberi possit, veritati indagandæ opem ferret; verum quia nulla Scripturæ sacræ, nulla præcorum Doctorem Græcorum, aut Latinorum autoritas scripta, hanc ad nostram deduxit notitiam, &c. Cajet. opus. 16. cap. 1.

§ Neque mirum videri debeo, si autores antiquiores non multos habemus, qui hæc rerum mentionem faciant. Quoniam, &c. Bellar. de Indulg. lib. 2. cap. 17.

This

This learned Cardinall confesseth, that many ancient authorities are not to be expected for prooffe of this doctrine. And this seemes to mee a strange thing, that an Article of faith should want Antiquity, and Universalitie of Fathers, (which as they pretend, belongs to all points of faith.) It is strange, that a Generall Councell should declare them to be derived from Christ, and yet they should want ancient Fathers to witness Christ's doctrine. I rather beleeeve, according to the Article of their Creed, that *the use thereof is most wholesome for the people* *. For albeit they are granted onely to drawe money from them, yet withall, the Pope's Ministers had this benefit by them, that when they found the Market not quicke enough, they might sometime set them to sale for a small price: as for Games at Tables in a Taverne, to redeem soules out of Purgatorie; as it is witnessed by their owne Histories †.

The learned Doctors of the *Trent-Cannocell* were not ignorant of this practice, and of much more exercised by *Leo* the Tenth, and others of his Predecessors. But they were so farre from beliefe, that this point of faith should be derived from Christ and his Apostles, that *Echius*, and *Tecelius*, and *Pricrias* †, for want "of Scriptures" and Fathers, layd their ground-wocke on the "Pope's authoritie and consent of Schoolemen: concluding, that the Pope not being subject to

* In Bulla Pii IV.

† Guiciard. lib. 12. ann. 1550.

‡ History of Trent, lib. 1. p. 6.

"errorr

“ error in matters of faith, and having approved
 “ the doctrine of the Schoolemen, and himselfe
 “ publishing the Indulgences to all the faithfull,
 “ it was necessary to beleve them as an Article
 “ of faith.”

I will not say, it was a strange presumption, for a Councell to determine an uncertaine Doctrine for a poynt of Faith, upon the Pope's infallibility, and opinion of Schoolemen. But I will say it is a senselesse and weake faith, that gives assent to that doctrine, as necessary to be beleaved, which wants authority of Scriptures, and consent of Fathers. It was an ingenuus confession of their owne *Cunerus**: *Dolendum simul et mirandum, &c.* It is to be lamented and admired, how some Catholiques doe write of Indulgences, so timorously, so coldly, so diversly, so doubtfully, as if their nature were so farre fetched, or so uncertaine, that they could hardly be proved†. And surely, if Cardinall Bellarmine, or Cardinall Cajetan, and the rest could have found better papases for this poynt of Faith; they would never have confessed, that neither Scriptures, nor Fathers doe bring them to our knowledge: Especially since no Article of Faith can be warrantable without the authoritie of Scriptures. And therefore Saint Austen's profession shall be my conclusion touching this Article of their faith:

* *Cunerus. Declar.*

† *Apud Chamier, de satisfact. l. 21. c. 2.*

If

If wee, or an Angell from Heaven preach unto you any thing concerning the Faith (of Indulgences) besides that you have received in the Legall and Evangelicall Scriptures; let him bee accursed.

SECT. X.

THE TESTIMONIES OF OUR ADVERSARIES TOUCHING THE INFALLIBLE CERTAINTIE OF THE PROTESTANT FAITH; AND THE UNCERTAINTY OF THE ROMISH.

You have heard the confessions of our best learned Adversaries witnessing with us, that the principall points of their Faith and Doctrine, now taught and professed in the Church of Rome, were not known to former ages: whereby we may easily discern, how the Church of Rome doth obtrude strange Articles of beliefs upon her Preselytes, which have no foundations in the Scriptures, and want Universallie, and consent of Fathers. And although their Priests, and especially Jesuites are bound by oath to maintaine the Papacie, and doctrine of the Church of Rome: and thereupon they generally protest, that all the Fathers are on their side, and the ignorant people,

people, out of an affected ignorance, and blinde obedience, easily condescend to that beliefe; yet I say, it cannot bee denied, that the Pope's sworne servants, our sworne enemies, their best witnesses, and our worst accusers, have testified these things both against themselves, and in behalfe of our doctrine. And howsoever they excuse the matter, yet sure I am, they are divided amongst themselves, and consequently want another speciall marke of their Church, which is Unitie in poynts of Faith.

To take a short review therefore of our Adversaries' confessions, touching some chiefe poynts; First, concerning the doctrine of Merits, they have confessed, that our Justification is by faith in Christ Jesus onely; they have confessed, that there is no salvation nor assurance in our owne merits, but in the mercy and merits of our onely Saviour. And in this confession, they intimate the novelty and uncertainty of their own doctrine; and in this likewise they acknowledge the Antiquitie and Visibilitie of our Church long before *Luther's* dayes.

Touching *Transubstantiation*, they have confessed, that there is no expresse place of Scripture to prove the word, nor the meaning of the word; they have confessed, that the conversion of the bread into Christ's body, was not generally received by the Fathers; they have confessed, that before the Councell of *Lateran*, it was not

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received

received for an article of belief*. In these confessions they plainly intimate the novelty, and uncertainty of their own doctrine; and by these likewise they acknowledge the Antiquitie and Visibilitie of our Church, long before *Luther's* dayes.

Touching *Private Masse*, they confesse, that it was not used in the ancient Church. For (say they) the communion of Priests and people together was practised by the Fathers. In this confession, they intimate the Noveltie of their Religion, and in this they acknowledge the Antiquitie and Visibilitie of our Church, long before *Luther's* dayes.

Touching the *Seven Sacraments*, they confesse, that the definite and certaine number of Seven was unknowne to Scriptures and Fathers; they confesse, that some of those Sacraments were not instituted by Christ; they confesse, that all of them are not true and proper Sacraments of the new Law, (all which notwithstanding are commanded by their Church to bee beleaved upon a Curse.) In these confessions they argue the Noveltie and uncertaintie of their doctrine; in this they acknowledge the Antiquitie and Visibilitie of our Church long before *Luther's* dayes.

Touching the *Communion in one kind*, they confesse, that it was not practised by the Apostles, nor the ancient Church. For, (say they) Christ

* Ante Lateranense Concilium non fuit dogma-fidei. Scotus in 4 sentent. c. 11. q. 8.

did

did institute in both kinds, and the Primitive Fathers did continue it in both kinds. In this confession they intimate the novelty and uncertainty of their owne doctrine; in this they acknowledge the Antiquity and Visibility of our Church long before *Luther's* dayes.

Touching *Prayer in an unknown tongue*, they confesse, that it was not used in the Primitive and ancient Church; but, say they, the Prayer and Service was usually taught in the vulgar, and knowne tongue. In this confession they intimate the novelty, and uncertainty of their owne doctrine; and in this acknowledgement they witness the Antiquity and Visibility of our Church long before *Luther's* dayes.

Touching *Worshipping of Images*, they confesse, that there is no expresse place of Scripture, that commands their worship; they confesse, there is no example amongst the Fathers for their adoration, but rather against them. In these confessions, they intimate the novelty and uncertainty of their owne doctrine and practise, and in allowing our worshipping of God in spirit and truth, they acknowledge the Antiquity of our Religion, and the Visibility of our Church, long before *Luther's* dayes.

Lastly, touching *Indulgences and Pardons*, they confesse, that their Indulgences now used, have no authority from Scriptures or Fathers, and in this confession they intimate the novelty and uncertainty of their own doctrine; and consequently

the Indulgences, which are used in our Church to no other ende, then for mitigation, and relaxation of punishments inflicted, to have had Antiquity and Visibility in the Church long before *Luther's* dayes.

If these witnesses had been ignorant and unlearned men, or excommunicate persons in their owne Church; or had they witnessed the truth concerning Ceremonies, and things doubtful, there might bee some plea, why their testimonies should not be admitted. But when the poynts in question are Articles of their owne Creed; when they are witnessed by Popes, by Councels, by Cardinals, by Bishops, by learned Doctors, and Schoolemen in their owne Church in our behalfe, and against their owne Tenets; I see no cause, why I should not demand judgement in defence of our Church, and tryall of our cause. It is the Law of God and man, *Ex ore tuo*, I will judge thee out of thine owne mouth. And from this decree, and their owne confessions upon record, I call men and Angels to witnesse, that they have not Antiquity and Universalitie for the proofof the articles of their owne Creed, and have themselves resolved the grand question, (touching our church before *Luther*) that it was in Christ, in the Apostles, in the Fathers, in the bosome of the ancient Church, long before *Luther's* dayes.

Of what strength and force therefore Truth is, it appeares by this, that shee extorts a full and ample testimonie of her doctrine from her sworne enemies.

enemies. And yet for further prooffe of our cause, I will give another summons to the prime men of their Grand Inquest, who, without partiality, will testifie on our behalfe; that our Church is built upon a more stable and sure foundation, then the now Romane Church. And that our doctrine is more fruitfull and profitable, and every way more safe and comfortable, for the beleefe of every Christian, and the salvation of the beleever.

Touching the certainty of faith, it is *Bellarmines* confession, *none can be certaine by the certaintie of faith, that hee doth receive a true Sacrament; for as much as the Sacrament cannot be made without the intention of the Mimister, and none can see another man's intention**. This confession being layed for a positive ground of their Religion, the Church of *Rome* hath overthrowne in one Tenet all certainty of true faith. To begin with the Sacrament of *Baptisme*: If the Priest's intention faile (by their doctrine) the Infant is not baptized, he is but as a Heathen out of the Church, and consequently in the estate of damnation. Look upon their Sacrament of *Orders*: it is the confession of learned *Bellarmine*†; *If we consider in Bishops their power of Ordination and Jurisdiction, we have no more then a morall certaintie, that they are true Bishops*. And there hee admits the reason for it; *Because the Sacrament of Orders depends upon the intention of the Ordainer*. Looke upon the

* *Bellar. de Justif. lib. 3. cap. 8.*

† *Bellar. de Milit. lib. 3. Eccles. c. 10. ad secundum.*

Sacrament of *Matrimony*, and of this there is no certainty, because it doth depend upon the intention of the Minister: and if he faile in his intention at the time of solemnization, the married people live all their dayes in adultery or fornication: so that by their owne confession, there is no certainty of Christianity by Baptisme, no certainty of their Sacrament of Orders, and consequently no certaintie of Succession in Priesthood, which they so much magnifie in their Church. Besides, if in the succession of Popes and Pastors, the intention of any one Priest did faile, either in Baptisme, or in Orders; in all succeeding generations, the ordination and consecration both of Priest and people, are become utterly void, and of none effect.

Hee that is bound upon a curse to beleeeve *Seven Sacraments*, and yet is not certaine of any one, must be saved by an implicite faith. And yet it is to be feared, for want of their Priests intention, the poore ignorant soule doth sometimes worship a piece of bread, because the consecration of Christ's body depends (say they) upon the intention of the Priest: and no man doth know another man's intention.

Againe, touching their *Invocation of Saints*, they are uncertaine, whether the Saints doe heare their prayers: they are uncertaine, whether some they pray unto bee Saints in Heaven, or damned with the Devills in Hell. Touching the first, *It is not certaine*, (saith *Biel*) *but it may seeme probable,*

bable, that God revealeth unto Saints all those suites, which men present unto them; and, saith Peter Lombard, *It is not incredible, that the soules of Saints heare the prayers of the suppliants**. Here is nothing but probabilitie and uncertaintie. And yet admit it were more then probable, that they did heare our praiers, yet there is no certaintie, that all such are Saints, which are canonized by the Romaine Church. *It cannot be knowne infallibly (saith Cajetan) that the miracles, whereon the Church groundeth the Canonization of Saints, be true; by reason the credit thereof depends on the reports of men, who may deceive others, and bee deceived themselves*†. And upon this uncertainty S. Austen complained in his dayes: *That many were tormented with the devill, who were worshipped by men on earth.* Whose reason and authority was so undoubtedly true, that Bellarmine‡ had no way to avoid it, but with a *Fortasse, &c.* Peradventure (saith hee) *it is none of Austen's*: and yet if Bellarmine's answer were true, which is but a *peradventure*; yet, I say, hee witnesseth from *Sulpitius*,

* Biel in Can. Missæ, lect. 31. Pet. Lomb. Sent. lib. 4. dist. 45.

† Accedit, quodd miracula, quæ ab Ecclesiæ suscipiuntur in Canonizationibus sanctorem, quæ tamen maxime authentica sunt, cum humano testimonio innitantur, non omnino certa sunt, quoniam, &c. Cajet. in opus. de concep. virg. Mar. cap. 1. Fidei Christianæ certitudo non humano more certa esse debet, sed infallibile omnino debet habere testimonium. Cajetan, ibid.

‡ Bellarm. de sanct. beat. lib. 1. c. 9.

that

that the common people did long celebrate one for a Martyr, who afterwards appeared, and told them that hee was damned*. And their owne Cassander gives us the like example, that St. Martin found a place honoured in the name of an holy Martyr, to bee the Sepulcher of a wicked robber†.

Touching the being of *Purgatorie*: It is not incredible (saith Austen) that some such thing should bee after this life; but whether it bee so or no, it may be a question‡. Touching the place, the Romane Church hath defined nothing: touching the punishment, Whether it bee by materiall fire, or some other meanes, it is doubtfull, saith Bellarmine§. Touching the continuance of soules there, it is not certaine. *Dominicus à Soto* thinketh, that no man continueth in this purgation ten yeeres. If this be true (saith the Cardinall) no soule needes stay in purging one houre. Againe S^r Thomas Moore held for certaine, that in *Purgatorie*, there was no water; and this hee prooves out of the Prophet Zachary: Thou hast delivered thy prisoners out of the place where there was no water, (Zach. ix. 11.) J. Fisher, Bishop of Rochester, would proove it out of the Prophet David, that in *Purgatorie*, there is good store of water. For wee have passed through Fire and Water, saith

* Bellarm. de sanct. beat. lib. 1. cap. 7.

† Cassand. Consult. Art. 21.

‡ Tale aliquid etiam post hanc vitam incredibile non est, et utrum ita sit, quæri potest. Aug. Ench. ad Laurent. cap. 69.

§ Bell. lib. 2. de Purg. c, 6, ca, 11, & 9,

the

the Psalmist. Lastly, *Gregory**, who gave the first *Credo* to Purgatory, tells us, that some were purged by Fire, some by hot Baths, and this hee learned by Visions and Revelations. And how safe it is to ground an Article of faith upon the spirits and aparitions of dead men, I leave it to bee judged. If wee descend to the age next after *Gregory*, *Venerable Bede*† by a Vision also established a fourth place, He tells us of the apparition of a Ghost, reporting that there was an infernall place, where soules suffered no paine, where they had a brooke running through it; *Nec improbabile*, &c. Neither is it improbable (saith *Bellarmino*‡) there should bee such an honourable prison, which is a most *milde* and temperate *Purgatorie*§. Thus Saint *Austen* held it as a doubtfull opinion. Saint *Gregoric* gave credit to it from the visions of dead men; and *Bede* received it from the reports of wandring ghosts. The first conceived it doubtfully, to bee in Fire, the second in hot Baths, the third in a part of Hell, where they had Meddows and Rivers of waters. And therefore in these, and the like uncertainties, wee appeale from the

* *Greg. lib. 4. Dialog. c. 55. Hos dialogos non esse opus Greg. M. viri docti apud nos censuerunt. Item Possevin. Jesuita in Appar. S. vi. de Can. loc. Theol. l. 11. c. 6. ubi censuram suam profert de Greg. et Beda.*

† *Bede. Histor. Angl. lib. 5. cap. 13.*

‡ *Bell. lib. 2. de Purg. ca. 7.*

§ *Mitissimum Purgatorium.*

Church of *Rome*, in this article of Faith, and conclude with Saint *Austen*: *Know, that when the soule is separated from the body, (statim) presently it is either placed in Paradise for his good workes, or cast headlong into the bottome of hell for his sinnes* *.

Touching *Pardons*, and *Indulgences*, *Durand* tells us, *Little can be said of any certaintie, or as undoubtedly true, seeing neither the Scriptures, nor Fathers speake expressly of them* †. And *Gerson* saith, *Whether the power of the Keyes extend onely to such as are on earth, or to them also that are in Purgatory, the opinions of men are contrary, and uncertaine* ‡.

Touching the *Adoration* of *Images*, they are uncertaine, what worship to give them. *Tharra-sius*, Patriarch of *Constantinople*, and President of the second Councell of *Nice*, teacheth, that the *Images are to bee adored, that is, kissed, and loved; for (say they) that which a man loveth, that he adoreth, and that which he adoreth, that hee earnestly loveth* *. Here they pretend nothing but a civill kind of imbracing or kissing, without any corporall submission to *Images*. About foure hundred yeeres after, *Thomas Aquinas*, and other Schoolemen taught: *Because Christ himselfe is*

* August. lib. de *Vasit. sæculi. cap. 1.*

† *Durand. in 4. dist. 2. qu. 3.*

‡ *Gers. de Indul. consid. 8.*

§ *Nicen. Synod. 2. Act. 7. Ep. Tharras. et totius Synod. ad Constant. et Irenæum.*

adored

adored with divine honor, it followes that his image is to be adored with divine honor *. This learned Founder of Image-worship had many Proselytes, as namely, *Bonaventure, Cajetan, Swarez, Vasques, Jacobus de Graphiis*, and divers others, who taught the same Doctrine And it seemes, the Images themselves were sensible of so beneficial a Patron. For (*Antoninus* tells us) whilest *Thomas* was praying devoutly before a Crucifix, hee was lifted up a cubite above the ground, and a voyce proceeded from the Crucifix, saying; *O Thomas, thou hast written worthily concerning me* †. If we descend to the Councell of *Trent*, the Councell telleth us, that due honour and veneration must bee given; but what honour that is, which of due belongs unto them, it is not expressed; neither is it understood of the people. *Bellarmino* tells them negatively, that they are not to be worshipped (as in the dayes of *Thomas*) with divine honour; neither is it safe to teach so in the hearing of the people. For (saith hee) *those that defend Images to bee adored with divine honour, are driven to use such subtile distinctions, as they themselves can scarcely understand, much lesse the ignorant* ‡. Thus they began first with ambiguous tearmes to teach men to embrace Images, (*as two friends salute each other* §) then they taught *Latria*, that divine ho-

* Tho. 3 par. qu. 25. art. 3.

† Anton. Sum. Hist. tit. 23. (7. 11.)

‡ Bell. de Imag. lib. 2. c. 25.

§ Nic. Synod. 2. ubi supra.

nour was to bee given them in plaine deed : and lastly, they say ; *That the worship must be given improperly to the Image, which is properly due to Christ.* This uncertaintie of doctrine hath bred another dangerous consequence. For by reason that Idolatrie is included in this doubtful Tenet, *Gregorie de Valentia* * disputing upon this poynt, by a necessary consequence (albeit hee useth cunning to avoyd it) maintaineth that there is a kinde of lawfull Idolatry. *It is no absurditie, saith hee, to thinke, that Saint Peter did intimate, that some worship of Images was right or lawfull, when as he deterreth the faithfull from the unlawfull worshipping of Images. For to what end should hee determinately poynt out the unlawfull worship of Images, if he had thought altogether, that no Image-worship had been lawfull† ?* Where wee are to observe, that the word used by Saint Peter †, in that place signifieth *Idoll-worship*, not *Image-worship*, as the Jesuite for his owne advantage would have it. So that by his reason, Saint *Peter* alloweth some worshipping

* De Controv. fidei Apol. de Idololat. lib. 2. cap. 7. Paris, 1610.

† Neque absurdè profectò putaveris, B. Petrum insinuas-
cultum aliquem simulacrum (nempe sacrarum) rectum esse,
cum fideles nominatim ab illicitis Idolorum cultib. deter-
rere voluit. Quidn. attinebat ita determinate cultus simulacrorum
illicitos notare si omnino nullos simulacrorum cultus licitos
esse censuisset ?

‡ 1 Pet. iv. 3. ἐναντι τοῖς εἰδωλολατρείαις.

even of Idols to bee lawfull, and by the same reason Saint *Paul* also may bee said to allow of some adultery, or some theft, and the like; because he biddeth us *to have no fellowship with the unfruitfull workes of darknesse.* (Ephes. v. 21.) From hence may we therefore conclude, that some workes of darknesse are fruitfull, wherewith wee may have fellowship.

Concerning the two Sacraments of *Baptisme*, and the *Eucharist*, *It is most evident* (saith *Bellarmino* *) *but concerning the rest of the Sacraments, it is not so evident.* And saith *Canus* †, *The Divines speake so uncertainly of the matter and forme of Matrimonie, that they doe not resolve, whether it gives grace, or not.* Lastly concerning the undoubted truth in the Church of God: *The Scriptures are written* (saith the Evangelist) *that we might have the certainty whereof wee are instructed.* (Luke i. 4.) But it is uncertain, whether Traditions and unwritten verities delivered from hand to hand, having no foundation in the Scriptures, do not vary from their first institution ‡.

* Bell. de Sacr. in gen. l. 1. c. 9.

† Can. lib. 8. c. 5.

‡ Graviter peccarent in rebus ad salutem anima pertinentibus, &c. eo solo, quodd certis incerta præponerent. Aug. de Bapf. contr. Donat. lib. 1. cap. 3.

The safe Way.

SECT. XI.

THE TESTIMONIES OF OUR ADVERSARIES TOUCHING THE GREATER SAFETY, COMFORT, AND BENEFIT OF THE SOULE IN THE PROTESTANT FAITH, THEN IN THE ROMISH.

FROM the certaine way I will proceed to the safer way, wherein it shall appeare, that as our doctrine is more Catholique, more stable and certaine; so likewise it is more profitable, more safe and fruitfull (or to use their owne phrase) of greater merit, even by the testimonies of their best learned amongst themselves. Looke upon the all-sufficiencie of the Scriptures: *All those things are written by the Apostles* (saith Bellarmine) *which are necessary for all men, and which the Apostles preached generally unto all**. And although this Cardinall will allow the *Word of God* to be but a partiall, not a totall rule, yet, saith hee, *Regula credendi certissima, tutissimaque est, The Scripture is a most certaine, and most safe rule of beleeving*†. So that it is a safer way to relie wholly upon the Word of God, that cannot erre, then upon the Pope or Church, which is the

* Bell. de verbo Dei non scripto. lib. 4. c. 11.

† De verbo Dei. lib. 1. cap. 2.

authoritie

authoritie of man, and may erre. It is a safer way to adore Christ Jesus sitting at the right hand of the Father, then to adore the sacramentall bread, which depends upon the intention of the Priest, and may faile. *It is a safer way, and we live more in safetie (saith Austen) if we give all unto God, rather then if wee commit ourselves partly to ourselves, and partly unto God. Wee will, but it is God that worketh in us to worke, according to his good pleasure. This is behoovefull for us both to beleve, and to speake; this is a godly, this is a true doctrine, that our confession may bee humble and lowly, and that God may have the whole*.*

Looke upon the *Communion in both kinds*, and the Deane of *Lovaine* will tell us: "It were better the Communion were administred in both kinds, in respect of the perfection thereof, for it were more agreeable to Christ's Institution, and it best agrees with the corporall feeding, which is both in Bread and Drinke†." And saith *Vasques*, "Their opinion alwayes seemed to bee more probable, who say, that greater fruits of grace are reaped by the Communion in both kinds, then in one‡." And saith *Cassander*, "Although the Communion in both kindes bee not simply necessary, yet it is much to be preferred before the Communion in one

* August. de bono persever. lib. 13. c. 6.

† Cassand. sub utraque specie.

‡ Probabilior sententia semper mihi visa est eorum, qui dicunt majorem fructum gratiæ ex utraque, &c. Apud Chamier, tom. 4. de Euchar. lib. 9. cap. 10. sect. 2.

kind,

kind, albeit it be thought not to be contrary to Christ's precept*." And their owne Schooleman, *Alex. ab Hales*, professeth, *Though the order of receiving in one kinde be sufficient, yet the other of both kinds is of greater merit, of greater fulnesse and power†.*

Look upon *Private Masse*, and it will appeare by a generall confession, that the Communion of Priests and People together, is more safe and profitable, then private Masse‡. It is the confession of the great and generall Councell of Trent: *Op-taret quidem, &c.* "The Councell could wish the people would communicate together with the Priest, because it would be more fruitfull and more profitable§." The like confession is made by M^r. *Harding*; "I deny not (saith hee) but that it is more commendable and more godly on the Churches part, if many well disposed and examined would be partakers of the blessed Sacrament with the Priest||." And lastly, *Bellar-mine* himselfe is forced to confesse: "Because the celebration of the Masse is ordained not onely to offer sacrifice to God, but also the spirituall

* Cass. de Com. sub utraque specie.

† Ille tamen, quæ est sub duabus, est majoris meriti. *Alexand. Hal.* in 4. Sentent. qu. 53. membr. 1. *Greg. de Val.* likewise affirmeth the same. *De Legit. Euch. usu. ca. 6. sect. 2.*

‡ — quod hujus sanctissimi sacrificii uberior fructus proveniret, &c.

§ Concil. Trid. cap. 6. can. 8.

|| Jewel Artic. 1. in *Private Masse*.

food to the people, therefore it cannot bee denied; that it is a more perfect and lawfull Masse, where the Communicants are present, then where in the private Masse, the Priest alone receiveth*."

Looke upon the *Marriage of our Ministers*, and it will appeare by their owne confessions, that it is the safer way, to live chastely in Matrimony; then by a single life to hazard their soules by Incontinencie. It was the opinion of *Aeneas Sylvius*, afterwards Pope *Pius* the Second; "Perhaps it were not the worst; that many Priests were married, for by that meanes, many might bee saved in married Priesthood, which now in barren Priesthood are damned†." And *Panormitan* a great Canonist, was sensible of the dangers that accompanied a single life, and thereupon resolves; "It were good and behoovefull for the soules of many, if Priests might marry; because we find by experience, the Law of single life hath brought forth contrary effects‡." And *Cassander*, who well understood the life and conversation of Priests, proclaimes it to his Church; "If ever, certainly

* Quia Missæ celebratio non solum ad sacrificium Deo offerendum, sed etiam ad populum nutriendum spirituali pabulo ordinatur, propterea ex hac parte negari non potest, quin sit magis, perfecta et legitima Missa, ubi communicantes adsunt, quam ubi desunt. Bell. de Missa. lib. 2. c. 10.

† In gestis Concil. Basil. l. 2.

‡ Credo pro bono et salute animarum statutum, ut non valentes continere, possint contrahere, quia experientia docente, contrarius prorsus effectus sequitur. Panor. de Cleric. Coniug. ca. cum Olim. Cass. de Cœlib. Sacerd. Art. 23.

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in these our dayes the change of the Law (of single life) may bee thought necessary, that those which cannot attaine to the perfect degree of chastity, may bee permitted to live in the second degree of chaste marriage."

Looke upon our *Prayer in a knowne tongue*; and *Aquinas*, that learned Schooleman, tells us, "It is manifest, that hee receiveth more benefit which prayeth and understandeth what he saith; For the mind of him that understandeth not, is without fruit and refection*." And *Lyra* was of the same opinion, and withall gives a further reason: "If the people understand the prayer of the Priest, they are better brought to the knowledge of God, and they answeare, Amen, with greater devotion†." And Cardinall *Cajetan*, who had often performed the publique Service in an unknowne tongue in the Church, yet contrary to his practice professeth; "It is better, by *Saint Paul's* Doctrine, for the edyfying of the Church, that publike prayers were made in a vulgar tongue, to be understood indifferently by Priests and people, then in Latin‡." And *Gabriel Biel* was so farre from

* Constat quod plus lucratur qui orat, et intelligit quid dicit. Nam ille qui intelligit, reficitur et quantum ad intellectum, et quantum ad effectum, sed mens ejus qui non intelligit, est sine fructu refectionis. Aquin.

† Si populus intelligit orationem Sacerdotis, melius reduitur in Deum, et devotius respondet, Amen. Lyr. in 1 Cor. xiv.

‡ Ex Pauli doctrinā habetur, quod melius est ad Ecclesie edificationem, orationes publicas, quæ audiente populo dicuntur,

from approving the vocall prayer in an unknowne tongue, that on the contrary he gives seven speciall reasons, why it should be understood by the people. "First, because it stirreth up the mind to inward devotion. Secondly, it enlighteneth the understanding. Thirdly, it causeth a better remembrance of things spoken in the time of Prayer. Fourthly, it keepeth the thoughts from wandering. Fifthly, it causeth a more full performance of our dutie both in body and soule. Sixtly, there is a better redundance from the soule to the body, by a vehement affection and devotion. Seventhly, it is better for the instruction of our brethren." And which is observable, the Rhemists themselves, in their Annotations upon Saint *Paul's* Epistle touching prayer in an unknown tongue, make this confession: "When a man prayeth in a strange tongue which himselfe understandeth not, it is not so fruitfull for instruction to him, as if hee knew particularly what he prayed*."

Looke upon their *Worship of Images*, and their owne *Erasmus* tells us, "Tutiùs, It is more safe to remoove Images out of Churches, then to pray to them, that the minde may be altogether free from superstition. For no man can bee free from shew of superstition, that is prostrate before an

cantur, dici lingua communi clericis et populo, quam dici Latine. Cajet. Com. in cap. 14. 1. ad Cor. v. 17. Oportet, quòd vocalis oratio innotescat populo, &c. In Can. Miss. lect. 82.

* Rhem. Testam. in Annot. 1 Cor. xiv.

Image, and doth looke on it intentionally, and doth speake unto it, and kisse it; nay, although he doth but (*only*) pray before an Image*." And saith *Cassander*, "It were best in these times to invite men to worship the true Image of God, in releeving the poore†." And a little before hee resolves in *Biel's* words: "Their opinion is more sound, which say, that an Image, neither as it is considered in itselfe, as wood and stone, neither as it is considered in the nature of a signe or representation, is to be adored."

Looke upon their *Invocation of Saints*. "Tutius et jucundius loquor ad meum Jesum. I speake more safely and more sweetly to my Saviour, then to any of the holy Saints of God‡:" (saith *Austen*) And *Cassander* professeth this of himselfe: "I in my prayers use not to invoke Saints, but I direct my prayers unto God himselfe, and that in the name of Christ: For this I hold most safe."

Lastly, looke upon their doctrine of *Merits*: *Dangerous* (saith *Bernard*) is the habitation of those that trust in their owne merits. Againe he proclaimes our doctrine for the safest way in the sole confidence of Christ's merits: *Ubi tuta? what safe rest or securitie can the weake soule finde, but in the wounds of our Saviour? As hee is mighty to save,*

* Ut facilius est, ita tutius quoque omnes Imagines à Templis summovere, &c. *Erasm. in Catechesi.*

† *Cass. Consult. de Imaginibus.*

‡ *Chem. part 3. Exam. Trid. Concil.*

so dwell I there with more safetie*. And Fryer Walden accordeth with the Protestants in the same beleefe: "I repute him," (saith he) "the sounder Divine, and more consonant to the holy Scriptures, who doth simply deny such merit, and (with the qualification of the Apostle) confesseth, that simply no man meriteth the kingdom of heaven, but by the grace of God, or will of the giver, as all the former Saints (untill the late Schoolemen) and the universall Church hath written†." And for conclusion of this point, Cardinall Bellarmine, who doth labour and sweat by subtilty of wit, to maintaine merits of condignity and congruity, at last confidently resolves; "For feare of vaine glory, and by reason of the uncertainty of our works, *Tutissimum*, &c. It is the safest way to place all our trust in the only merits and favour of God‡." And from these severall confessions, I may infer, that the Protestant faith is more certaine, more safe and sure, more comfortable, and every way more profitable, then the Romish doctrine, by the testimony of our Adversaries themselves. For wee protest against free

* In Ps. qui habitat ser. 1. Ubi tuta firmaque infirmis securitas et requies, nisi in vulneribus Salvatoris? tanto illic securior habitio, quando ille potentior est ad salvandum. Bernard, in Cant. Cantic. Serm. 61.

† Reputo igitur saniozem Theologum, fidelioze Catholicum, et Scripturis sacris magis concordem, qui tale meritum simpliciter abnegat, &c. Wald. Tom. 3. de Sacramental. tit. 1. c. 7.

‡ Propter incertitudinem propriæ justitiæ, et periculum inanis gloriæ, tutissimum est, &c. Bellar. de Just. lib. 5. c. 7.

will,

will, against the Communion in one kinde, against Prayer in an unknown tongue, against the worship of Images, against the doctrine of Merits; all which are received for principall articles in the Church of Rome, and yet are acknowledged by the Romanists to want that assurance, that comfort, that benefit, that safetie for the soules of the faithfull, which the Reformed Churches teach and professe in a different doctrine at this day.

SECT. XII.

OUR ADVERSARIES CONVICTED BY THE EVIDENT TESTIMONIES OF THE ANCIENT FATHERS, EITHER RIDICULOUSLY ELUDE THEM, OR PLAINLY REJECT THEM.

It is no wonder that many *Romanists* are *Testes veritatis*, Witnesses of God's truth in the bosome of a corrupt Church; but it may seeme strange, that such men should establish the antiquity of our doctrine by their owne confessions, and decline the certainty and safety of their owne. And that it may yet further appeare, that these are not forced, or feyned allegations, wrested to another sense, then their owne men delivered them;
I will

I will give you the expresse words and authorities of the ancient Fathers themselves, whereby you shall observe, that the Church of Rome doth seeke to elude the records and reall proofes in Fathers and other learned Authors, touching the chiefe poynts in Controversie betwixt us.

Touching the all-sufficieny of the Scriptures; Saint *Chrysostome* saith, *The Church is knowne tantummodò, onely by the Scriptures* *. What say the Romanists to this authority? *Bellarmino* answers: *It is probable the Authour was a Catholike, but it seemes to bee none of Chrysostome's* †.

Touching the adoration of Saints; St. *Austen* saith, *Many are tormented with the devill, who are worshipped by men on earth.* What say the Romanists to this authority? *Bellarmino* answers: *This place (fortassè) peradventure is none of Austen's* ‡.

Touching the Pope's Supremacie; Saint *Austen* saith, *Thou art Peter, and upon the Rocke, which thou hast confessed, upon this Rocke, which thou hast known, saying, Thou art Christ the Sonne of the living God, will I build my Church: I will build thee upon me, not me upon thee* §. What say the Romanists to this authoritie? *Stapleton* answers: *It was lapsus humanus, an humane error,*

* Chrys. in Homil. 49. operis imperf. in Matth.

† Credibile est, authorem fuisse Catholicum, sed non videtur esse Chrysostom. Bell. de Script. Eccles. ad An. 398.

‡ Respondeo, locum hunc fortassè non esse August. Idem de sanct. Beat. lib. 1. cap. 9.

§ August. de verb. Domin. Serm. 13.

caused

caused by the diversity of the Greeke and Latine tongue, which either he was ignorant of, or marked not*.

Touching the Communion in both kinds; Ignatius saith, *One Cup is distributed to all*†. What saith Bellarmine to this authority? In the Latine Books it is not found, that one cup is given to all, but for all‡.

Touching the Sacrament of Christ's body; Origen saith, *Thus much be spoken of the Typical and Symbolical body*. What saith Senensis to this authority? *To speake my mind freely* (saith he) *I suspect this place to be corrupted by Heretikes*§.

Touching Transubstantiation; Theodoret saith, *The substance of Bread and Wine ceaseth not in the Sacrament*. What answer the Romanists to this authority? Gregorie de Valentia saith, *Theodoret was noted to have erred in the Councell of Ephesus, although hee afterwards repented himselfe*||.

Touching Images in Churches; Epiphanius

* Stapl. princip. doct. lib. 6. c. 3. et Bell. l. 1. de Pontif. c. 10.

† ἐν ποτήριον τοῖς ὅλοις διενεμήθη. Ignat. Epist. ad Philadelph.

‡ In latinis codicibus non habetur, unus calix omnibus distributus. Bell. de Euch. lib. 4. cap. 26. Orig. in Mat. 13.

§ Ego, ut libere pronunciem sententiam meam suspicor hunc locum fuisse ab hæreticis depravatum. Senens. Bibli. Sanctæ, lib. 6. Annot. 66. Theod. in Dial. 2.

|| Theodoretus de aliis quibusdam erroribus in Consilio Ephesino notatus fuit, etiamsi postea resipuit. Greg. de Valentia, in lib. de Transub. c. 7, Sect. 11.

saith

saith, *That he found a vaile at the entrance of the Church, representing the Image of Christ, or some Saint, which he cut in pieces, and withall commanded, that no such painted vailes should hereafter bee suffered to bee hung in the Church**. What saith Sanders to this authority? *They are not the words of Epiphanius, but of some counterfeit: they are rather the forged words (saith Baromius) of some Image-breakers†*.

Touching Traditions and unwritten verities; Saint Cyprian saith, *From whence is this tradition? for the Lord commanded us to doe those things which are written?* What saith Bellarmine to this authoritie? St. Cyprian wrote thus, *when he thought to defend his own error, and therefore it is no marvell if he erred in so reasoning‡*.

Touching Private Masse; Chrysost. saith, *It is better not to be present at the sacrifice, then to be present, and not communicate§ (with the Priest.)* What saith Bellarmine to this authority? Chrys. spake this as at other times by exceeding the truth,

* Epiph. epist. ad Joan. Hierosolym. Excipiunt Pontificii adversus hanc epistolam, quasi non genuinam, Epiph. eorum autem exceptiones refellit Andr. Rivet. Crib. Sa. lib. 3. c. 9.

† Verba illa non sunt Epiphani, sed supposititia. Sander. de Imag. lib. 2. Sunt potius alicujus Iconoclastarum figmentum, quàm Epiphani germanum scriptum. Baron. annal. ad ann. 392. num. 59.

‡ Respondeo, Cyprianum hæc scripsisse, cum errorem suum tæri vellet. Bell. de verbo Dei, lib. 4. ca. 11.

§ Chrys. Homil. 3. in Epist. ad Ephes.

when

when hee would only incite men frequently and worthily to communicate *.

Againe, if we cite *Prudentius*; *Bellarmino* answers, *I say no more of him, but that he played the Poet* †.

If wee object *Tertullian*; *Bellarmino* answers, *His authority is of no great account, when he contradicts other Fathers, and when it appeares he was no man of the Church* ‡.

If we produce *Origen*; *Ribera* the Jesuite saith, *He was full of errors, which the Church hath alwayes detested* §.

If we cite *Hierome*; *Canus* makes answer, *Hierome is no rule of faith* ||.

If wee cite *Justin*, *Irenæus*, *Epiphanius*, and *Oecumenius*; *Bellarmino* answeres, *I see not how wee can defend the sentence of these men from error* ¶.

* Dico Chrysostomum, ut quædam alia per excessum, ita esse locutum, cum solum hortari cuperet homines ad frequenter et digne communicandum. Bell. lib. 2. de Missa, c. 10.

† Nihil aliud dico, nisi more Poetico, lusisse Prudentium. Bell. lib. 2. de Purgat. ca. 16.

‡ Non magni facienda est ejus autoritas, cum contradicit aliis Patribus, cum constet eum hominum Ecclesiæ non fuisse. Bell. lib. 3. de Euchar. c. 6.

§ Originem plenum fuisse erroribus, quos Ecclesia semper detestata est. Ribera in Malach. in præm.

|| Hieronymus non est regula Fidei. Canus in Theol. loci. lib. 2. ca. 11.

¶ Justini, Irenæi, Epiphani, atque Oecumenii sententiam non video quo pacto ab errore possimus defendere. Bell. lib. 1. de Sanct. cap. 6.

Lastly,

Lastly, if we produce the uniforme consent of Fathers against the immaculate conception of the blessed virgin: *Salmeron* the Jesuite makes answer, *Weak is the place which is drawne from authoritie, for, Pauperis est numerare pecus: It is the signe of a poore man to number his cattell* *.

Thus the Fathers are no Fathers (saith learned *Whitakers* †) if they teach contrary to the holy Father the Pope; if they write that which pleaseth him, they are allowed for Fathers; if they differ from him, they are not allowed the name of Fathers. You have heard the prooffe of the Romish witnesses, in the chiefe poynts made good by the testimonies of the Fathers themselves. You have heard likewise (notwithstanding their great vant of the Fathers) how lightly they regard them, or reject them, when they speake not *placentia*, agreeable to their church and doctrine. And that no man may doubt, that many in the bosome of their owne Church have spoken freely and truly in many particular points of doctrine, both with us, and against their own Tenets; behold, it is so truly and sensibly felt, and commonly understood, even among themselves, that some chiefe protectors of their cause have complained to the Inquisitors, and the Inquisitors out of their zeale, in defence of the Romane faith,

* Locum ab autoritate esse infirmum; et ut prudens quidam pastor dixit. Pauperis est, &c. et in judicio plurimorum non acquiesces. *Salmer. Rom. 6. disput. 51.*

† *Whit. contr. Duræum. p. 389.*

have

have sent out *Ad melius inquirendum*, a new writ of Inquiry after such delinquents, and have censured them with a *Deleatur*, in those pages that make either for our doctrine, or against their owne. As appeares by their Indices Expurgatory, and of books prohibited by the decrees of the Councell of Trent, and confirmed by the authority of Popes *Pius IV.* *Sixtus V.* and *Clement VIII* *.

SECT. XIII.

OUR ADVERSARIES CONVINCED OF A BAD CAUSE,
AND AN EVIL CONSCIENCE, BY RAZING OF OUR
RECORDS, AND CLIPPING THEIR OWN AUTHORS'
TONGUES.

IN the Margent of the Latine Bible, it is observed upon the words of the Text, *Deut. iv.* *That God forbids graven Images to be made*†. What say the Inquisitors to this? *Deleatur*‡. Let that Note be stricken out.

The Glosse upon *Gracian* saith: *The Priest*

* Concil. Trid. Sess. 2. et Sess. 18. et Sess. 25. sub finem.

† In Bibliis Roberti Stephani, c. 4. Deuteron.

‡ Index Expurg. Quiroga. fol. 8.

cannot

cannot say *significatively of the Bread, (This is my body) without telling of a lye* *. What say the Inquisitors to this Doctrine? *Deleatur*, Let that old leaven be cast out.

Cassander † wrote a whole Tract concerning the Communion in both kinds. What say the Inquisitors to this? *Deleatur totus liber*, Let the whole Tract be blotted out.

Cardinall *Cajetan* saith, the words, *This is my body* ‡, doe not sufficiently prove Transubstantiation. What saith *Pius the fifth* to this? *Deleatur*, Let that passage be no more printed amongst *Cajetan's* workes.

Udalricus Bishop of *Augusta* writes a whole Epistle touching the lawfulnessse of Priests' marriage. What say the Romanists to this? *Deleatur*, Let that whole Epistle be blotted out.

Bertram wrote a booke of the body and blood of Christ opposite to the doctrine of Transubstantiation. What say the Inquisitors to this? *Totus liber penitus auferatur* §, Away with the whole booke.

Anselme, or the authour of the booke for bap-

* Jo. Pappus Censur. in Gloss. Jur. Can. in Decret. Gratiani. num. 78.

† Ind. Expurg. Belg. p. 38.

‡ Ex Catholicis solus Cajetanus in Commentario hujus Articuli, qui jussu Pii Quinti in Romana editione expunctus est, docuit, seclusâ ecclesiæ auctoritate, verba illa, Hoc est corpus meum, ad veritatem hanc confirmandam non sufficere. Suarez. tom. 3. dist. 48. sect. tertia, disput. 51. Ind. Quiroga. p. 149.

§ Idem ibidem.

tizing

tizing and visiting the sicke, saith, *Dost thou beleeve, that the Lord Jesus Christ dyed for our salvation, and that there is no meanes to bee saved by our owne merits**? What say the Inquisitors to this? *Deleatur*, Let it not bee spoken at the Visitation of the sicke.

The word *Merit*, saith *Cassander*, amongst the *Ancients*, is almost the same as to obtaine†. What say the Inquisitors to this Doctrine? *Deleatur*, Let that observation of the word (*Merit*) bee cleane stricken out.

Polydore Virgil saith, *Almost all the ancient Fathers condemned Images for feare of Idolatry*. What say the Romanists to this doctrine? *Deleatur*, from the beginning of that Chapter to the leafe, *Lex per presentes*, &c.‡ Let it be blotted out.

Langus§ (say the Inquisitors) holds many things not consonant to the Catholike Religion, and especially hee doth not acknowledge Transubstantiation. What conclude they upon this annotation? *Deleatur*, from page 179 to the page 199. Let all be blotted out.

* Quiroga. Index expurg. p. 149. Bernard, de Sandoval. Index Expurg. Anno 1612.

† Cassand. in Hymnis Eccl. p. 179. ut Cypr. Misericordiam adeptus sum (i. e.) Misericordiam merui. Annotatio illa de vocabulo Merendi tota Deleatur. Ind. Expurg. Belg. p. 25.

‡ Index librorum expurgatorum. p. 725. Bern. de Sandaval Archiep. Tolet.

§ Annot. in Just. Martyr. Basil, 1565, p. 109. Ind. Expurg. Belg. fol. 90.

*Ferus** saith, *Ridiculum est, It is ridiculous, that some will have Cephas for the head.* In their last edition printed at Rome 1577, they have left out the words, *Ridiculum est :* and say, *Some will have Cephas for the head.*

Lastly, the ancient Councell of *Laodicea* decreed, Anno 368; *We ought not to leave the Church of God, and invoke Angells*†. In the same Councell published by *Merlin* and *Crabbe*, by transmutation of a letter we are taught to say: *we ought not to leave the Church of God, and have recourse to Angles or corners*‡. And thus are *Angeli* become *Anguli*, Angels are become Angles, or blinde corners; lest so faire an evidence of an ancient Councell should bee produced against Invocation of Angels. But what these men have gained by purging and razing of true Evidences, their late Divinitie Reader at *Lovaine*§ will give his fellow Romanists a good account: “After I was appointed” (saith he) “to put in execution the tyrannical decree of the Inquisitors, and had noted sixe hundred severall passages to be spunged and blotted out, which animadversions of mine, I

* In Joan. c. 1. Mogunt. 1565. p. 34.

† Non oportet Christianos, Ecclesia Dei derelictâ, abire, atque Angelos nominare. Concil. Laodic. Can. 85. Binius, tom. 5.

‡ Non oportet Christianos, derelictâ Ecclesia Dei, abire in Angulos. Merlin. fol. 68. edit. 1570. Crabbe, fol. 226. edit. Ann. 1598.

§ Henr. Boxhornii conversio.

wished

wished I could have washed away with my teares and blood; my heart at length being smitten, and mine eyes opened by the mercy of my God, I plainly perceived abomination in the Papacie, an Idoll in the Temple, Tyranny in the Commonwealth, poyson and infection in Religion *." And thus this learned Professour, sometime a votary to the Church of Rome, from the observation of those purging Indices, makes protestation against their practices, and withall became a true convert to the Protestant faith.

SECT. XIV.

OUR ADVERSARIES CONVICTED OF THEIR DEFENCE
OF A DESPERATE CAUSE, BY THEIR BLASPHE-
MOUS EXCEPTIONS AGAINST THE SCRIPTURE
ITSELF.

WHEN therefore we see with the *Lovanian Doctor*, *poyson in their Religion, and tyranny in their*

* Sed ô incredibilis in me Dei opt. maxim. beneficentia: postquam expurgatorii Indicis, quem tyrannisante Albano, Benedictus Arias Montanus in priorum virorum lucubrationes injurius conceperat, exeuntur inter primos factus, sexcentas, contra falsa doctrinæ Pontificiæ capita observationes, &c. Henricus Boxhornius. lib. 3. de Euch. initio.

Common.

Common-wealth; when wee apparently discern the *Abomination of desolation standing in the Holy place*; let us flie (saith *Chrysostome*) to the mountaines of the *Scriptures*. (Matt. xxiv.) But can any man bee perswaded, that these men, after their purging and condemning all sorts of writers; will at last come to the triall of the *Scriptures*? Are we not all eye-witnesses, that Christ and his Apostles are called in question at the Popes Assises, and there arraigned and condemned of obscuritie and insufficiencie in their Gospel? Is not the sacred Bible ranked *inter libros prohibitos**? Hath it not the first place in the Catalogue of Bookes prohibited, upon pretence of some corruption in the Translation? Doth not their owne *Corn. Agrippa* proclaime it to the shame of their owne Religion, that the Inquisitors deale most cruelly with the Protestants concerning their triall by the *Scriptures*? For (saith he) " If the partie examined shall offer to prove his opinion by *Scriptures*, then with swelling and angry countenance they tell him, that he is not now to deale with Schollers in their Schooles, but with Judges before their Tribunall, and therefore he must answer directly, whether he will stand to the decrees of the Romane Church or not: If hee refuse, then they conclude, saying, They are not to dispute with him by arguments and *Scriptures*, but with fire and faggot †." Now, can any man imagine,

* Casaubon's answer to the Epistle of C. Perron, p. 38.

† Agrippa de vanit. Scient. cap. 96.

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why

why these men should be so angry with Christ and his Apostles? Can they say the Word of God is mutable and uncertaine? or can they say, It is subject unto alteration, and needs an *Index Expurgatorius*? No surely, these are but peccadillioes, small faults, which are incident to the Fathers and Schoolemen, and the Polemicall Authors of these times. But you shall heare them speake in their own sense, wherein they abound (for I tremble to speake it) "The Scriptures (say they) are dead characters, a dead and killing Letter, without life, which neither knowes nor understands, a meere shell without a kernell, a Delphick sword, a leaden rule, a shooe fit for any foot, Sibyllas prophesies, Sphynx his Riddles, and matter for contention, a wood of theeves, a shop of heretikes, imperfect, doubtfull, obscure, full of perplexities *." And saith *Pighius*, as one hath truly and merily said, *the Scripture is like a nose of wax, that easily suffereth itselfe to be drawne backward and forward, to bee moulded and fashioned*

* * *Characteres mortui*. *Lindan.* 1. 2. *Stromatum*, ca. 2. et cap. 6. * *Litera mortua, occidens*. *Idem* *Paropl.* li. 1. cap. 22. * *Muta et inanis, quæ nec sentit, nec intelligit*. *Idem*, l. 5. c. 4. * *Merum putamen sine nucleo*. *Idem*, lib. 1. cap. 6. *Can.* l. 3. c. 2. * *Gladius Delphicus*. * *Regula Lesbica, calceus utrique pedi aptus, fons Sibyllæ, Sphynxis ænigmata, materia fidei*. * *Turrianus adversus Sacerdotem*, pa. 99. * *Lætus Prædorum, officina hæreticorum*. *Charon.* de tribus veritatibus, pa. 220. * *Imperfecta, dubia, obscura, ambigua, perplexa*. * *Lessius in Consult.* quæ fides sit capessenda. * *Ratio.* 11. pa. 127 et 128.

this

this way and that way; and howsoever you list*. Behold the reverence they yeeld unto the Scripture. What seemes blasphemy, if this doth not? Is it then any wonder, that *Rob. Tuitiensis* cryed out before the Pope, *Fie upon Peter, Fie upon Paul*†; when these men dare deliver such accursed speeches against the whole body of the Scripture, which they durst not pronounce upon a Pope's Bull, or a King's Proclamation? Certainly, the *Archangell contending with the Devill*, durst not bring against him such rayling accusations, as these men contending with us, have brought against the Trueth of God, and his heavenly Word. If we cite the Fathers, they are slighted by them, or rejected as counterfeit: If we cite *Berengarius*, the *Waldenses*, and the like, they are charged with heresie, and therefore their testimonies are not authentickall. If we produoe their owne Doctors, and Schoolemen, as *Testes veritatis*, witnesses of God's truth in the bosome of a corrupt Church; these men (say they) are Catholique Authors, but they stand not *Recti* in *Curiâ*, they are too lavish of their tongues, and therefore they must be purged. If wee cite the Scriptures, they answer, that they are unperfect, they are a subject of debate and contention,

* Sunt Scripturæ ut non minus verè quàm festivè dixit quidam, velut nasus cereus, qui se horsum, illorum, et in quamcunque volueris partem trahi, retrahi, fingique facillè permittit. Pigh. Hierarc. lib. 3. cap. 3.

† Erasm. de Rat. Conc. li. 3.

a covert for theeves, and a shop for Heretikes. Give me leave therefore to use the words of *Campion*: *Can I imagine any of you to bee so stuffed in the Nose, that being forewarn'd, cannot quickly smell out this subtill juggling**. Can these men challenge succession in person and doctrine, from Christ and his Apostles? Can they vaunt of the generall consent of all the Fathers? Can they glory in the unity and universality of all Romish Proselytes in their owne Church; and when they come to the triall of their cause, will they decline the Scriptures as unperfect, the Fathers as counterfeit, the Protestants as heretikes, and their owne Writers as erroneous! If these men would maintaine no other Tenet, but this alone; *The Scripture is unperfect*: they shall never bee able to proove their doctrine Apostolike, nor their church Catholike. But to wave the Scriptures, and Fathers, and Writers, as unperfect, and yet to crie out with the father of lies, *All is mine*: this is a proper piece of policy, to delude the ignorant, and deceive their owne soules. For the truth is, howsoever they pretend, that the sound of their Romane Faith goeth through the world (albeit the emptiest vessels make the greatest sound) their silencing of Scriptures in forbidding the reading of them by the people, and their purging of learned Writers, argues a distrust in their owne cause, and a feare, lest the

* Camp. Rat. 2.

truth should appeare. Nay more, Saint *Chrysostome*, or a learned ancient Authour*, rightly observed the like practice amongst the hereticall Priests in his dayes; and gives a further reason, why the Priests led the people by an implicite Faith, and shut up the gate of truth: *For (saith hee) they know, that if the Truth bee once layd open, their Church shall bee forsaken, and they from their Pontificall dignity, shall be brought downe to the basenesse of the people.* This reason is so truly accomplished amongst the Romanists in these dayes, that their owne Cardinall† (as I have shewed) withstood the reformation of knowne errours in the Romane Church, especially for this cause, lest it should endanger the whole state of the Romane Papacy‡.

* *Opere imperfecto in Mat. Hom. 44. Dei, quo authore* vide Andr. Rivet. crit. S. lib. 4. cap. 1.

† — Scomberg, *supra* pa. 24.

‡ Vide Greg. de Valent. de Indulgent. cap. 2. p. 244. Paris, 1610,

SECT. XV.

OUR CHIEFEST ADVERSARIE CARDINALL BELLAR-
MINE, TESTIFIES THE TRUTH OF OUR DOCTRINE
IN THE PRINCIPALL POINTS OF CONTROVERSIE.
BETWIXT US.

BUT admit, our translation of the Scriptures were unperfect, the Fathers doubtfull, and that the Romish Writers being not refined by the Inquisitors, for weightie reasons best known unto themselves, were to bee rejected; yet I hope they will give us leave to produce such writers, against whom they take no exception. I will present unto them their own Cardinall *Bellarminè*, who I thinke was their first and best that wrote the whole body of Controversies on their side; let him, I say, bee convented and examined without partialitie, and it shall appeare upon a review, that in the principall points of difference betwixt us, he is inforced to confesse the antiquitie and safetie of our doctrine, and plainly to acknowledge the uncertaintie and novelty of his owne.

First, touching the uncertainty of all the *Trent* Sacraments, it is *Bellarminè's* confession, "None can be certaine of the certaintie of faith, that hee doth

doth receive a true Sacrament, because it depends upon the intention of the Minister, and none can know another man's intention*."

Touching Transubstantiation, it is *Bellarmino's* confession: "It is not improbable, that there is no expresse place of Scripture to proove it, and it may be doubted, whether the Text will beare it†."

Touching private Masse, it is *Bellarmino's* confession: "That is a more perfect and lawfull Masse, wherein Priests and people communicate together; neither is there any expresse mention amongst the Ancients, where none did communicate, but the Priest alone, but by conjectures‡."

Touching our Prayer in a known tongue, it is *Bellarmino's* confession (in the Primitive Church): "When the Christians were but few, they did all sing and answer one Amen, at the time of divine Service§."

Touching our Communion in both kinds, it is *Bellarmino's* confession: "Christ did institute in both kinds, and the ancient Church did administer under both kinds; but the multitude increasing, the inconvenience appeared more and more, and by degrees the use of both kinds ceased||."

Touching our two Sacraments, it is *Bellarmino's* confession: "As for Baptisme and the Eucharist,

* Bell. de Justif. lib. 3. c. 8.

† Idem de Euch. lib. 3. c. 23.

‡ Idem de Missa. lib. 3. cap. 9. et cap. 10.

§ Idem ibidem. cap. 9. Idem de verbo Dei, lib. 2. cap. 16.

|| Idem de Euch. lib. 4. cap. 24.

the

the thing is most evident ; concerning the other five, it is not so certaine *."

Touching Faith and good Works, it is *Bellarmino's* confession: "The Protestants do not deny, but that Faith and Repentance are requisite, that is, a lively faith, and an earnest Repentance, and that without them no man can be justified†." And as touching our Justification by Faith (onely) he concludeth with the Reformed Churches: "Either a man hath true merit, or hee hath not, if he have not, he is dangerously deceived, and seduceth himselfe whilst he trusteth in false merits, (for these are deceitfull riches, saith Saint *Bernard*,) which hinder true riches; but if he have (true merits) hee loseth nothing by them, in that he respecteth them not, and putteth his trust in God onely‡."

I beg not of our Adversaries the poynts in question betwixt us, but I wonder rather, why they should send out such (*Anathemas*) and curses against all, or any of those, that denie their doctrine, when as their best learned confesse, that many principall poynts of their owne Religion, yea, many Articles of faith, are neither ancient, safe, nor Catholike. It is not the name of Catholike (which

* Idem de Sacram. in genere. lib. 1. cap. 9.

† Bellar. de Just. lib. 3. c. 6.

‡ Idem, lib. 3. cap. 17. Vel habet homo vera merita, vel non habet. Si non habet, periculose fallitur, seque ipse seducit, dum in falsis meritis confidit: Istæ n. sunt fallaces divitiæ apud S. Bernardum, quæ veras impediunt. Si verò habet, nihil perdit ex eo, quòd ipse ea non intuetur, et in solò Deo confidit.

they

they assume) that makes good the Catholike doctrine, neither is the opinion of the great learning, or the multitude on that side, which must outface the truth. For our Saviour Christ doth especially note the members of his body by the name of a *Little Flock**, as if the paucity of true beleevvers were the special character of the true Church. And as for the learned on that side, *You see your calling, brethren*, (saith the Apostle) *Not many wise men after the flesh, not many mightie, not many noble are called.* (1 Cor. i. 26.) And if our adversaries list to assume all learning and knowledge unto themselves, I envy not their supposed wisdom. But I rather admire, remembring the words of our Saviour, with wonder and pitie: *I thanke thee, O Father, Lord of heaven and earth; because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* (Matt. xi. 25.) And if our adversaries please to reflect upon their own Religion, they shall finde likewise, that the principall markes of the false Church were discovered, and foretold long since Christ and his Apostles; that it should bee *after the working of Satan, with all power, and signes, and lying wonders.* And we know, such miracles are the special Characters of the Romane Church. The Spirit of God foresaw, that their doctrine would consist in forgings, not onely of Fathers, of Councells, of Schoolemen, but of daily miracles in their Church. And for this *deceivableness of unrighteousnesse, because they received*

* Feare not, little Flocke. Luke xii. 32.

not

not the love of truth, that they might bee saved; their judgement was foretold, and is now accomplished: God shall send them strong delusions, that they should beleeve lyes, (2 Thess. ii. 11.) I list not to insist upon such *feigned Miracles, wrought either by their Priests, or by their companions for lucre sake* *: it is sufficient that their owne Schoolemen confesse it. But I professe with *Austen*; "As Miracles were necessary before the world beleaved, to induce it to beleeve; so hee that seeketh to bee confirmed by wonders now, is to bee wondered at most of all himselfe, in refusing to beleeve what all the world beleeves besides himselfe†."

SECT. XVI.

OUR ADVERSARIES' OBJECTION DRAWN FROM THE
TESTIMONIES OF PRETENDED MARTYRS OF
THEIR RELIGION, ANSWERED.

BUT here the policie and cunning of these men is worthy to be observed. They are not contented to claime an interest in all ancient and orthodox Authors,

* Aliquando in Ecclesia fit maxima deceptio populi in miraculis fictis, in Sacerdotibus, Ni. Lyra in Dan. cap. 14.

† August. de Civit. Dei. lib. 2. ca. 8.

in behalfe of their Church, but they would seeme to confirm the truth of their doctrine by the sufferings of Saints, and testimonies of holy Martyrs. "Let us ascend into heaven by imagination (saith *Campion*) and heere wee shall finde such as through Martyrdome are as ruddy as the Rose; and also such as for their innocency while they lived, doe glister as beautifully as the white lillies; there may wee see three and thirtie Bishops of *Rome*, which for their faith were immediately murdered one after another. Thou shalt finde that they lived heere, and dyed ours*." I confesse, the name of Martyrdome carries some shew in honor of, the Church of *Rome* (because many Martyrs dyed in in the bosome of the ancient *Romane Church*) but the truth being weighed in the ballance of judgement and sinceritie, it will appeare but a brag full of froth and vaine glory. For if those Martyrs and Bishops neither suffered for that faith at the time of their deaths, nor in all their lives received that Faith, which is now published with *Anathema* to all them that beleeve it not: surely those Saints and Martyrs will never bee found to have lived and dyed members of their new Church, although they dyed Martyrs in the ancient *Romane Church*. Let us examine some particulars. Did ever any Martyr dye upon confidence of his own merits? Or dare any Romanist suffer death in justification of his own righteousness? Was there any of those

* *Camp. Rai.* 10.

three and thirty Bishops canonized a Saint for his adoration given to Images? Did ever any Martyr take it upon his death, or dare any Romish Priest dye upon his confidence, that hee hath absolute power to remit sinnes, to dispense with oaths, to create in the Sacrament the Creator of heaven and earth? Did ever any ancient Martyr teach, that the Scripture was unperfect, without the help of traditions? Or dare any Romanist take it upon his death, that all the unwritten verities now taught and received in the Church of *Rome*, are of equall authoritie with the Scripture? Did ever any Martyr take it upon his death, or dare any Romish Priest die upon confidence, that the consecrated bread, depending upon the Intention of the Priest, is the corporall and reall flesh of Christ? It was the case of certaine Masse Priests, now or lately living, and in particular of *F. Garnet*, who being demanded, whether if hee were to consecrate the Sacrament that morning hee should suffer death, hee durst after consecration pronounce openly over the Cup: *If this Wine in the cup, whose accidents you see, bee not the very blood of Christ, which flowed from his side as he hung upon the Crosse, let me have no part either in the blood of Christ, or with Christ hereafter**. *F. Garnet*, as a man perplexed, made answer, It might justly be doubted, neither did he conceive, that any one was bound rashly to endanger his salvation by assuming upon his death, that any in-

* *B. Andrewes* resp. ad Apolog. *Bellar.* cap. 1. p. 7.

dividual Priest, at a time certaine, did transubstantiate the Bread into the Body of Christ; but peradventure in generall, and indefinitely (saith he) it may bee resolved, that Transubstantiation is made, *Ab aliquo, Alicubi, Aliquando: By some Priest, in some place, at some time.* And as concerning the Saints and Martyrs of the ancient Church, it is undoubtedly true, that they could not die in that faith, nor for that Religion, which was altogether unknowne to their Church. The doctrine of private Masse, the Communion in one kind, the Prayer in an unknown tongue, the works of Supererogation, the peremptory number of seven Sacraments, the power of Indulgences, the worship of Images, and the like; these are urged by them as fundamentall poynts, and most of them taught and received for Articles of faith. Yet, by our adversaries manifold confessions, they were unknown to former ages. And how those Bishops and Martyrs could suffer and dye in that faith, which was not received in the ancient Church, is a mystery unsearchable, and a Martyrdome *past finding out.*

Thus our Adversaries having compassed sea and land, and by imagination ascended into heaven to seeke for members of their Church; yet their doctrine of faith, which they claime from the Primitive Church, is proved to be but an Imaginary faith; their Martyrs which they challenge and assume into the Catalogue of their Saints, are but imaginary persons; their Miracles, which they so much magnifie, are but imaginarie and false; and lastly,
the

the heaven which they claim as a common appendant to their Church, is the Jesuits' heaven onely by *Imagination*.

SECT. XVII.

OUR ADVERSARIES COMMON OBJECTION, DRAWNE FROM THE CHARITABLE OPINION OF PROTESTANTS, TOUCHING THE SALVATION OF PROFFESSED ROMANISTS, LIVING AND DYING IN THEIR CHURCH, ANSWERED.

I COME to the last and greatest wonder. The Romanists have confessed, that their doctrine is different from the Ancient Church in many principall points of their faith. Yet say they, there is no salvation to bee had, but in the Romane Church. No, (saith *Costerus*) *Fieri nequit, &c. It cannot bee, that any dying a Lutheran can bee saved**. No doubt there is a Woman, a Church, a Citie, which reigneth over the kings of the earth, which sitteth on seven mountaines, which is drunke with the blood of Saints and Martyrs, which hath multitudes, and Nations, and tongues, at her command. And if

* *Fieri nequit, ut Lutheranus moriens salvetur. Cost. resp. ad refut. Osiandr. propos. 8.*

this

this bee the Lutheran Church, or any of the Reformed Churches, questionlesse there is damnation to be feared. For it was foretold : *Shee ascends out of the bottomlesse pit, and shall goe into perdition.* (Rev. xvii.) But blessed be God, their markes cannot bee applied to our Church : wee have no Bishop that assumes a Supremacie over Kings and Princes ; we have no Massacres of Saints and faithfull Christians in our kingdomes : no, we have no Citie built on seven hilles, which is called, The seven-hill'd Citie * ; we account not universality of Nations and people, to be a marke of our Church ; but we say, it is a *little flock, and the number of God's elect are but few.*

I will descend to the particular Tenets of both Churches. And in this I shall appeale to any moderate Romanist, whether they, or wee, (for the faith professed in their Church, or ours) stand guilty of damnation ?

Are we accursed, because wee disclaime all merits in our best workes, and relie wholly upon the merits of Christ ? *Blessed are all they that put their trust in him* (not in their own righteousness) saith the Prophet *David.* (Psalm ii. 12.)

Are we accursed, because according to Christ's Institution, we receive the Sacrament in both kinds ? *He that eateth my flesh, and drinketh my blood, hath life eternall,* saith our Saviour. (John vi.)

Are we accursed, because we search the Scrip-

* *επτάλοφος Πωμη.* Septicollis Roma.

tures, we reade them to our Family, wee meditate on them day and night? *Blessed are they whose delight is in the Law of the Lord, and in his Law will exercise himself day and night,* saith the Psalmist: (Psalm i. 2.) Againe, look upon the Tenets of the Romane Church, and let the Word of God be Judge between them and us, whether they or wee are in the more safe and blessed way.

Are they blessed that make distinction of meats, and forbid marriage to Priests? *Forbidding of Marriage and meats,* saith the Apostle, *is the doctrine of Devils.*

Are they blessed, that administer the Sacrament and Service in an unknown tongue? *In the Law it is written, With men of other tongues, and other lips will I speake unto this people, and so they shall not heare mee,* (1 Cor. xiv. 21.) saith the Prophet *Esay**.

Are they blessed, that contrary to the Law of God, give adoration to Images? *Confounded be all they, that worship carved Images,* saith the Prophet *David.* (Psal. xcvi. 7.)

Are they blessed, that give adoration to Saints, and to the creatures of Bread and Wine: *They that worship the creature instead of the Creator, God gives them over to a reprobate minde;* (Rom. i. 28.) and they are accursed.

Are they blessed that adde new Traditions to the Scriptures, and detract from God's commandments and Christ's Institution in the Sacrament?

* It was a curse at the building of Babel, for them that understood not what was spoken. *Esay.* 23. 11.

Cursed

Cursed be he that addeth or detracteth from the least of these sayings, saith the Evangelist. (Revel. xxii.) Are they blessed, that create new Articles of faith, prater quam, or contra quam, besides, or contrary to the Doctrine of the Scriptures? If an Angell from heaven preach any other Gospell, then that you have received, let him be accursed. (Gal. i. 8.)

From these few instances, it may easily appeare, whether they are damned, which beleeeve and receive that faith, which was taught by Christ and his Apostles; or they blessed, which obey the Trent Fathers, and their doctrine, which is condemned by the Apostles, and Fathers of the Primitive Church.

But observe the wisdom and policie of these men. They know that the ignorant people of their Church (and their speciall care is to keep all in ignorance) would bee easily led by an implicite faith to beleeeve the Church in all poynts, if they were once possessed with some generall Rule, whereby they might be in the safe and certaine way of Salvation in their owne Church. And thereupon from the charitable opinion of well disposed Protestants, they have drawne this generall Conclusion: *We see the Protestants (at least many of them confesse) there may be salvation in our Church; we absolutely deny there may be salvation in theirs: therefore it is safer to come to ours, then to stay in theirs, to be where almost all grant salvation, then where the*

N

greatest

*greatest part of the world deny it**. Surely it were great pitie, that a charitable opinion on our part should give any *Romanist* occasion, the rather to live and dye in the bosome of the Romane Church; whereas we should rather give them a warning in the name of the Apostle: *Come out of her my people, that you bee not partakers of her plagues.* (Revel. xviii. 4.) But it were more then shame for them, to adjudge our Religion therefore the worse, because we are more charitable. When we say a Papist may be saved, I doe not propose unto you, (saith *Hooker* †) a Pope with the necke of an Emperour under his feet, a Cardinall riding his horse to the bridle in the blood of Saints; but a Pope, a Cardinal, sorrowful, penitent, disrobed, stript, not onely of usurped power, but also reclaimed and recalled from his error; let his Proselytes abjure all their heresies wherewithall they have any way perverted the truth, let Antichrist be converted, and lie prostrate at the feet of Christ, and shall I think then that Christ will spurne at him? No doubt, a charitable opinion of many Protestants doth extend itselfe to those who by an invincible and compelled ignorance, resigne up their owne eye-sight, to look thorow such spectacles, as their Priests and Pastors have tempered for them. These

* Answer to M. Fisher's Relation of a third conference, at the end of D. White's Reply to Fisher. p. 68.

† Hooker in his Discourse of Justification.

men,

men, so long as they hold fast the true faith of Christ, according to the Articles of the Apostolique and Christian beleefe, without opposition to any ground of Religion, and have furthermore a minde and purpose to obey God, and keep his commandements, according to that measure, and knowledge of Grace, which they have received, and live for outward things in the unitie of the Church, where they dwell; such men, I say, otherwise morally good, and relying wholly on the merits and sole mercie of Christ Jesus, that is, living Papists, and dying Protestants in the principall foundation of our faith, may *finde mercy, because they did it ignorantly.* (1 Tim. i. 14.) This is the best construction charitie can afford them; and yet this is no certainty, but a bare possibility: *They may be saved.*

But Papists living under Princes and States, who as God's true *watchmen and shepheards* (Ezek. xxxiii. xxxiv.) desire they should be better informed, and take care that they may have meanes to bee instructed in the true saving knowledge of Christ: such Papists, I say, shutting their eyes against God's light, and persisting in their ignorance, and say in effect; *We will not the knowledge of thy wayes,* (Job. xxi. 14.) die in their sinnes.

I must confesse, I doe incline to a charitable opinion of every poore soule among them, that makes as good use as he can of the publike and private meanes afforded him for saving knowledge, and practice. Nay more, what have I to doe,

to judge another man's servant, seeing he standeth or falleth to his owne Master? (Rom. xiv. 4.)

But I take God and his holy Angels to witnesse, that had I tenne thousand soules, I would not adventure one of them in the Romane Faith, and the Romane Church. For howsoever I will not, I dare not pronounce damnation upon their persons, as they doe on ours, yet I will proclaim confidently and openly to all the world, that their doctrine is damnable.

Farre be it from the thoughts of good men, to thinke *the poynts in controversie betwixt them and us, to be of an inferior alloy; as that a man may resolve this way, or that way, without perill of his salvation.* The fresh bleeding wounds, and sufferings of holy men, and blessed Martyrs in our Church, doe sufficiently witnesse the great danger in their Religion, and the difference betwixt us. And that you may yet further know, that the best learned of our Church were far from granting salvation to any Papist, living and dying a professed Papist in the knowledge and beliefe of the present Romane faith: our reverend *Whitakers** sends this summons to the great champion of the Roman Church: *Survey heaven itselfe, and all the heavenly hoste, looke well into all the parts and coasts of it, whilst you list, you shall not find there (upon my word) one Jesuit, or one Papist. For none shall stand in Mount Sion with the Lambe,*

* Whit. ad Camp. Rat. 10.

that

that have received the marke of the Beast, or belong to Antichrist. (Apoc. 14. 1.)

SECT. XVIII.

PROOVING (ACCORDING TO THE TITLE OF THE BOOKE) BY THE CONFESSION OF ALL SIDES, THAT THE PROTESTANTS' RELIGION IS SAFER, BECAUSE IN ALL POSITIVE POYNTS OF OUR DOCTRINE, THE ROMANISTS THEMSELVES AGREE WITH US, BUT IN THEIR ADDITIONS THEY STAND SINGLE BY THEMSELVES.

BUT admit, the Protestants should allow a possibility of salvation to all beleeving Christians in the bosome of the Roman Church (which never yet was granted) what doe our adversaries inferre from hence? Therefore (say they) *It is the safer way to persist in that Church, where both sides agree, then where one part stands single in opinion by themselves.* Now surely, if that bee the safer way, wherein differing parties agree both in one, I will joyne issue with them in this very poynt. And if in this I make not good (The Title of

* *Viz. Quæten, a Jesuit or Papist, holding the doctrine of the modern Church of Rome.*

my

my Booke) That we are therefore in the safer way, because they agree in the principall points of controversie with our doctrine, I will reconcile myselfe to the Romane Church, and creepe upon all foure to his Holinesse for a pardon.

First then, we say, There is a Heaven and a Hell. It is true, say they; but there is a Purgatory, there is a *Limbus Infantum* also. In the first part they joyne with us, in the latter hey stand single by themselves: And that is the safer way, where both sides agree.

We say, We shall be saved by the merits and satisfaction of Christ Jesus. It is true, say they; but there are likewise merites of Saints, and satisfactions of our owne, helpfull and necessary to salvation. In the first part they joyne with us, in the latter they stand single by themselves: And that is the safer way, where both sides agree.

We say, The Sacrament of Baptisme, and the Eucharist, are two proper Sacraments instituted by Christ. It is true, say they; but there are five more to be received, as true and proper Sacraments, *de fide*, for an article of beliefe, The first two they confesse with us, in the latter five they stand single by themselves: And that is the safer way, where both sides agree.

We say, That the Images of Christ and his Saints are ornaments and memorialls of the absent, and may in some cases serve for History. It is true, say they; but there is also worship and veneration

reneration due unto them. In the first part they agree with us, in the latter they stand single by themselves : And that is the safer way, where both sides agree.

We say with the Evangelist : *Thou shalt worship the Lord thy God, and him onely shalt thou serve.* (Matth. iv.) It is true, say they ; but there be Saints and Angels also, that are to be invocated and adored. In the first part they joyne with us, in the latter they stand single by themselves : And that is the safer way, where both sides agree.

We say, that Christ is the Mediatour and Intercessor betwixt God and man. It is true, say they ; but the Saints and Angels are our Intercessors and Mediators also. In the first part they joyne with us, in the latter they stand single by themselves : And that is the safer way, where both sides agree.

We say, that Christ is the Head and Monarch of the Church. It is true, say they ; but there is likewise another visible Head of the Church, which is the Pope. In the first part they joyne with us, in the latter they stand single by themselves : And that is, &c.

We say, that *Peter* had a Primacy of Order, that is, a First-ship among the Apostles. It is true, say they ; but withall he had a supremacy of power and jurisdiction. In the first place they joyne with us, in the latter they stand single by themselves : And that is, &c.

We

We say, there are two and twenty Bookes of Canonickall Scripture. It is true, say they; but there are other books also; as namely, *Tobit*, *Judith*, the *Maccabees*, &c. that are Canonickall. In the first part they approve all that wee hold, in the latter they stand single by themselves: And that is, &c.

We say, the Scripture is the Rule of Faith. It is true, say they; but there are Traditions likewise, and unwritten verities, that must be added to the Scriptures. In the first they joine with us, in the latter they stand single by themselves. And that is, &c.

Lastly, we say there are 12 Articles of the Creed, and this is the Tenet and confession of all Christian Churches. It is true, say they; but there are 19 Articles more, published by Pope *Pius* the Fourth, to bee received of Catholiques. In the first place they confesse all that wee hold, in the latter they stand single by themselves: And that is the safer way by our Adversaries' confession, where both sides agree.

Thus by the ample testimonies of the best learned in the Roman Church, there is nothing taught by the Protestants, *de fide*, for matter of Faith, which the Church of God hath not alwayes held necessary to be beleaved; nothing but that which alone is sufficient for every Christian man to know concerning his salvation; nothing but that which is confessed by our adversaries to be safe and profitable for all beleivers; nothing but that where-
unto

unto the writings of all antiquitie are consonant, and all Christian confessions agreeable.

Now since I have brought you into *Viam tutam, the Safe Way**; I will briefly commend unto you Christ and his Apostles for your Leaders; the ancient Fathers for your Associates and Assistants; and the blessed Spirit for your Guide and Conduct in your safe Way. There are other passengers likewise, (*viz.*) Cardinalls, Bishops, and Schoolemen, which doe accompany you part of your way. But they are strangers, and therefore bee warie of them. And by way of prevention, *Stand in the waies, and see, and aske for the old paths, where is the good way? and ye shall finde rest for your soules.* (Jer. vi. 16.)

* Christus est Via, Veritas, et Vita,

Δέξα τῷ Θεῷ.

END OF THE SAFE WAY.

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TO THE INGENUOUS AND
MODERATE ROMANISTS

Of this Kingdome :

H. L.

*Wisheth the Knowledge of the Safe Way that leadeth
to eternall Happinesse.*

CHRISTIAN is my name, and *Catholique* is my Sir-name: the one I challenge from my Baptisme in *Christ's* Church; the other from my profession of *All-saving Truth* in God's Word. If you question this my right or claime, I will produce my Evidence out of ancient and undoubted Records, and joyne Issue with you upon the *marks* of your owne Church*; and if I prove not the Faith which I professe to bee Ancient and Catholike, I will neither refuse the name, nor punishment due to Heresie.

As touching the Visibilitie of our Church, I have answered your Jesuites Challenge by the Title of *Via Tota*, the Safe Way: wherein I have appealed to the best learned of your owne side, both for the Antiquitie of our Religion, and the Noveltie of your owne. If you require further satisfaction in this point, read and peruse the *Articles* of our Church, and tell me, without a prejudicate opinion, if our Church was not

* Antiquitie, Universallitie, Succession.

Ancient

Ancient and Visible long before *Luther's* dayes. Our 22 Bookes of *Canonicall* Scripture, were they not published and received in all ages before *Luther*? Our three *Creeds**, were they not anciently beleaved, and generally received in the Church before *Luther*? Our *Liturgie*, and Book of Common Prayer, was it not the same for substance which was taught and professed in the bosome of the *Romane* Church before *Luther*? Our two Sacraments of *Baptisme* and the *Lord's Supper*, were they not instituted by *Christ*; were they not published and received in all ages before *Luther*? These are the Foundations of our Church, and all these in despite of malice itselfe, must be acknowledged by our adversaries, that they are taught by us, and were universally received long before *Luther's* dayes. And as touching the particular tenets of our Church (opposite to your *Trent* Creed,) our spirituall receiving of *Christ* by faith (onely,) whereby wee are made truly and really partakers of *Christ's* body crucified, is agreeable to all Christian Confessions, and taught by all antiquitie before *Luther*. Our publique Communion of Priest with people, had Antiquitie and Universalitie in the best and first ages, by *Bellarmino's* confession† long before *Luther*. Our Prayer and Service in a knowne tongue, was publicquely delivered, and anciently taught (by *Bellarmino's* confession‡) long before *Luther*. Our Communion in both kinds, was instituted by *Christ*, and continued in the Primitive Churches (by *Bellarmino's* confession§) long before *Luther*. Nay more, the Psalmes of *David*, which wee sing, (and some of you blasphemously tearme *Geneva* Jigges) were in ancient use amongst the common people long

* The Apostles', Nicene, Athanasius's Creed.

† Bell. de Missa, lib. 2. ca. 9 & 10.

‡ Bell. de Verbo Dei, lib. 2. cap. 16.

§ Idem de Euch. lib. 4. cap. 24.

before

before *Luther*. In *Bethlem*, where *Christ* was borne, turne whither thou wilt (saith *Hierome*) the Husbandman holding his Plough, continually singeth *Alleluia*: the Mower when hee sweateth (and is wearie) refresheth himselfe with *Psalmes*: the Gardiner, as hee dresseth his Vine with his hooke, hath some piece of *David* in his mouth*: These (I say) are the chiefe principles of our Religion: these wee hold under the Charter of the great King; and all these by the testimonies of our adversaries themselves, were publikely known, and generally practised long before *Luther's* dayes. Doe you looke for an outward Forme of a glorious and Visible Church in obscure ages? Doe you looke for *A Citie upon a Hill* in the darke night of errour and ignorance? I appeale to your own consciences; to what purpose were the prophecies of *Christ* and his Apostles, that the Church should *flie into the wilderness*, and lie hid there? that *Faith* should not be found on the earth: that the time will come, when they will not suffer wholesome doctrine, but shall be given to (Legends and) fables? that some should give heed to the spirit of errour, and doctrine of *Devilla*? that after a thousand yeeres *Sathan* should be let loose, and deceive the foure quarters of the earth? Were all these things foretold, that it might be fulfilled what was spoken, and are the thousand yeeres long since expired, and yet shall we thinke, that none of these propheties are accomplished? Admit the man of Sinne be not revealed, yet the *Mysterie of iniquitie* began to worke in the Apostles' times; and the Evangelist tells us, the tares which the thiefe sowed in the night, had almost choaked the good corne; and lest there might be some expectation of a great multitude, which should assume the Title of an eminent and glorious Church, our Saviour himselfe

* Hier. in 1. Epist. 17. ad Marcol.

by way of prevention, calls his Church (Luke xii. 32.) by the name of *A little flocke*, as if a small number were the ancient Character of the true Church. The malignant Church hath many heretikes and hypocrites, which indeed make a great noyse for a visible Church, *when as those wicked persons (saith Austen*) although they seeme to bee in the Church, yet they appertaine not to the true Church.* That many are called, is the Church visible; that few are chosen, is the Church invisible. Neither doe we hereby make two churchies, when we consider this Church after a two-fold manner. *In the Church† something is beleevd, something is seene; we see that company of men which is the Church, but that this company is the true Church, we do not see it, but beleve it: this is Bellarmine's confession, this is ours.* Againe, looke back, and take a briefe Survey of the Church in severall ages. It began with two in Paradise: there remained in the flood but eight persons, and in that number there was an accursed Cham. In Sodome not ten persons, nay scarce three righteous to be found; there was but one Jasher and Caleb, of many thousands that entered the land of Canaan: In the fiery trial, but three children. At the coming of Christ, there was Simeon and Anna, Joseph, and Mary, Zacharie, and Elizabeth, and not many more knowne to bee sincere professors of Gods Truth, in the Church of Hierusalem. In the Colledge of the Apostles, there were but twelve, and one was the sonne of perdition. In the time of persecution for three hundred yeeres after Christ, Eusebius tells us, *the Church was overwhelmed to the ground, and the Pastors of the Churches hid themselves heere and there‡.* In the ages following for 300 yeeres more, the *African* helde so

* August. de Bapt. lib. 6. cap. 3.

† Bellar. de Eccles. lib. 3. cap. 15.

‡ Euseb. lib. 8. cap. 2.

infected

infected the Church, that *the ship of the Church was almost sunk**, (saith *Hierome*.) If therefore in the first and best ages the Church was much darkened and obscured, what splendor and visibility should we expect in these latter dayes, wherein the devil is let loose, seeking to deceive, if it were possible, the very Elect themselves.

Let it suffice, as God himselfe first planted his church in *Eden* with two; so he hath watred it in the *Garden* of his Spouse, with the increase of many, best knowne unto himselfe, and hath promised a continuall preservation of it, *where two or three are gathered together in his Name*; and according to this Rule, (which our adversaries cannot deny) we have at this day, a Church in *Spain*, in *Italie*, in the *East* and *West Indies*, in every place where the Inquisition reigneth, although the outward face of the Church doe not visibly appeare.

Your Church of *Rome* is too visible in this Kingdome, although you have not toleration of publike Exercise, nor is your Idol of the Masse set up in the Temple, (which our good God, and gracious King forbid.) I speake not this in any sort to decline the visibility of our Church; for the Church is like the Moone, which hath often waxings and waynings, and wee know the Moone at full, and the Moone at the waite, is one and the same Moone, although not alike conspicuous. It was a Queere in the dayes of *Solomon*, *Who can finde a vertuous woman?* but (saith *Austen*) in that hee said, *who can finde her*, shewed the difficulty, not the impossibilitie of finding her; and this woman was the Church†. He that made that question, was the wisest among men; and he that expounded his meaning, knew well how to distinguish the right

* Hieron. ad Lucif.

† August. de Tempore, Serm. 217.

woman from the counterfet; yet both agree in this, that the true Church was not easie to be discerned. Saint John tells us, this woman tooke her flight into the wilderness, and there shee was fed. If the Apostle had foretold the place as well as her flight, happily shee had been pursued and found of many; but the place was a desert, obscure and unfrequented, and therefore known to few! and for certain she was found of some, for otherwise she had not bin fed. In vaine, (I must confesse) had Christ commanded us to tell the Church; if there had been no Church to heare, and his precept had bin needlesse to bid us heare the Church, if there had been no Church to speak; yet he that warned us to heare the Church, forwarned us, that after his departure Grievous wolves would enter into the Church and speak perverse things. (Acts. xx. 29.) He that taught his Disciples to observe to doe according to all the Scribes and Pharisees should teach them, to enter this caveat against their false glosses: Beware of the leaven of the Pharisees. (Matth. xxiii. 2.) He that said, Blindness in part was hapned to Israel, told us also, that the Church of Rome, if she did not continue in her goodness, shee should also be cut off. (Rom. xi. 22.) And it is observable, the same Church of Jerusalem, which the Prophet David called the City of God, (Psal. xlviii. 12.) was termed an Harlot by the Prophet Isay in his time; and that Temple which Solomon termed a House of Prayer (1 Kings viii. 20.) in his dayes, was afterward by Christ called a den of thieves, (Matth. xxi. 14.) the one shewed what the Church was, the other how it was altered, yet both agree, they were one and the same church.

The Christian church was never brought to a lower ebb, then was the Jewish Synagogue at the coming of Christ, and yet a man at that time might have seen

Simeon

Simeon and *Zachary*, *Joseph* and *Mary*, *Anna* and *Elizabeth*, the true servants of *Christ*, standing together with the *Sadduces* in the same Temple, which might well be accounted as the house of Saints, in regard of the one; so a den of thieves in respect of the other. If therefore we have corrected the errours of the Romane church (as *Christ* whipt the thieves and money-changers out of the Temple) we doe not hereby make a new Church, but renew that house of Prayer, and restore it to the ancient and true service of *Christ*. If we had left our Mother, when we first found her sick, shee might have justly taxed us of disobedience, and want of dutie towards her; but when the *Priest* saw her, and passed by, when the *Levite* looked on her, and forsook her, *Luther* and *Calvin* performed the office of the good *Samaritan*, they came neere unto her, and saw her, and took care to cure her wounded soule; and from that time her children became Physicians, to heale, not parents to beget a new Church. To heale a sore, to purge a sick and diseased body, is not to make a new body, but to renew it, and restore it to his former health: let me give you but one familiar example of your own in this latter age. Saint *Francis* established the order of *Franciscans*, and they according to the meaning of their first Founders, did for a long time follow the Institution of their first Orders: afterwards, when certain errors and corruptions had crept in among them, they separated themselves from the rest, and were called the *Recollects*. Upon this occasion a suit was commenced, to decide whether the *Recollects*, or the other *Franciscans* did adhere to the true orders of *S. Francis*. After examination, and deliberation had, the *Recollects* were found to adhere to the ancient Institutions of their Order, and thereupon Judgement was published on their behalfe,

halfe, and thay were afterwards called the *Reformed Franoiscans*. Such is the state of the Reformed Churches at this day. The true Church was first planted and established by Christ and his Apostles; continued sound in head and members for many ages: afterwards when error and superstition had crept in, and gotten the upper hand, there were certain *Recollects*, which complained of the corruptions and errours, which had sprung up in the Roman church; whereupon after mature deliberation had of the true doctrine of Christ and his Apostles, publication was made in the behalf of the *Recollects*, that they were found to adhere to the ancient Institutions of Christ and his Apostles, and from and after that time they were called the *Reformed Churches*.

Will you bring a *Quo Warranto*, and examine for what cause, and by what authority the Protestants have reformed the errours of your Church? I will tell you in briefe. If for no other cause, yet for this alone, because you are taught to *eat your God*, and *kill your King**, they might justly seeke a reformation in doctrine and manners: but the trueth is, *there were false Prophets gone out into the world*; (1 John, iv. 1.) and for that cause Christ gave his commission *to try the spirits, whether they were of God*; and accordingly they proceeded to examination of the doctrine of the Scriptures, by Fathers, and counsellors, and after publication of witnesses, they received warranty from the ancient Bishop of Rome, and your owne famous Councell of *Trent*, the one commending that doctrine to the Christians of their daies, which we now professe, the other commanding a reformation (in the *Roman* church) of such errours in faith and maners as we condemne. I will give you instances in both.

Your worship of *Images*, (which you receive as an

* *Mariam.*

article

article of faith) for feare of *Idolatry* we have reformed. If you require warrantie from the *Romane Church*, *Gregory Bishop of Rome* proclaimes it to the *Christians* of his time: *Let the children of the Church bee called together and taught by the testimonies of holy scriptures, that nothing made with hands may bee worshipped**. Your doctrine of *Transubstantiation*, which you have decreed for an Article of Faith, we have reformed. If you expect warrantie from the *Roman church*, *Gelasius Bishop of Rome* published and professed our doctrine flat contrary to the faith of *Transubstantiation*. *In the Sacrament is celebrated an image, or resemblance of the body and blood of Christ, and there ceaseth not to be the substance and nature of bread and wine†*. Your halfe Communion we have reformed. If you require warrantie from the *Roman Church*, *Julius Bishop of Rome*, speaking of the delivering to the people, a cop alipt in wine, for the whole Communion, tells us: *In Christ's institution there is recited the delivering of the bread by itselfe, and the cup by itselfe, lest inordinate and perverse devices weaken the soundnesse of our faith‡*. These are fundamental points, and agreeable to the tenets of our Church, and are warranted to us by the ancient Bishops of *Rome* themselves; and if the Pope's doctrine be infallible in points of faith, (which you teach and professe) without doubt they may bee sufficient warranties for you to allow this Reformation.

I will come nearer unto you, and descend from the ancient Bishops of *Rome*, to your late Councell of *Trent*, which intended and wished a Reformation in faith and manners, even of those things which we have reformed. Your *Prayer and Service in an unknown tongue*, we have restored to the understanding of the

* Greg. lib. 9. Epist. 9.

† Gelas. cont. Eutych. & Nestor.

‡ De Consecrat. Dist. cum omne.

hearer.

hearer. If you expect warrantie from your owne Church, your Councell of Trent, (although they reformed not this doctrine) yet for the better satisfaction and instruction of the ignorant, *lest* (say they) *the sheep of Christ * should thirst, and the children crave bread, and none should bee ready to give it them, it was decreed, that the Priests and Pastors should frequently expound, and declare the mysterie* (of that unknowne Service to the people.) Your superstitious ceremonies of many lights and candles, and your certain number of Masses, we have reformed. If you expect warranty from your own Church, your Councell of Trent confesseth †, *They were first invented rather out of superstitious devotion, then true religion*; and therefore say they, *let them be altogether remooved from the Church*. Your Indulgences, (which are made an article of Faith) we have reformed. If you expect warranty from your own Church, you may answer with the Fathers of the Trent Councell: *The Pope's Officers in collecting money for Indulgences, gave a scandal to all faithfull Christians, which might seeme to be without hope of Reformation ‡*; and therefore we have reformed thee. Your lascivious and wanton songs which are mingled with your Church Musicke §, we have reformed. If you expect warrantie from your own Church, your owne Councell complained of it, and wished it might be reformed, and they give the reason for it: *That the House of God may appeare to bee the house of prayer ||*. Your Superstition, your Idolatrie,

* Conc. Trid. Sess. 22. c. 8.

† Quarundam verò Missarum et Candelarum certum numerum qui magis à superstitione cultu quam à veram Religione inventus est, omnino ab Ecclesia removeant. Idem, cap. 9.

‡ Quæstorum abusus ut eorum emendationi spes nulla relicta videatur, &c.

§ Ab Ecclesiis verò Musicas eas, ubi sive organo, sive cantus lascivum, aut impurum aliquid miscetur——

|| —Ut Domus Dei verò domus orationis esse videatur. Idem *ibid.*

your

your *Covetousness*, which you confesse to have crept into the Masse, by the error of time, and wickednesse of men, we have reformed. If you require warrantie from your own Church, your Councell decreed, *That the Ordinary should bee very carefull to remove all those things, which either covetousness, or worship of idols, or superstition had brought in* *. Lastly, your private Masse we have reformed, and restored to the Communion of Priest and people. If you expect warrantie from your own Church, *Anacletus*, and *Calixtus*, (both Bishops of Rome) decreed; that *after Consecration all present should communicate, or else bee thrust out of the Church* †. And your late Councell of Trent, although they reformed not this doctrine, yet *Optaret quidem sacrosancta Synodus; The Councell could wish, that the people might communicate with the Priest*; and there they give the reason for it: *Because it would be more fruitful and more profitable* ‡.

If therefore we have changed your Sacrifice into a Sacrament; your carnal and grosse eating of Christ, into a spirituall receiving by faith; your half Communion into the whole Sacrament of the body and blood of Christ; your private Masse, into the publike communion of Priest and people; your adoration of Images, into the true worship of God in spirit and truth; your prayer and service in an unknown tongue, into the vulgar language to be understood of the common people; your lascivious and wanton songs, into *David's* Psalmes; we have done nothing herein, but what the Apostles, what the holy Fathers, what the ancient Bishop of Rome taught in the first and best ages, and

* Ordinarii locorum Episcopi ea omnia prohibere atque à medio tollere sedulo erunt ac teneantur, quæ vel avaritia, idolorum servitas, vel superstitio induxit. Idem, Can. 9.

† Dist. 1. Episcopus et 2. Peracta.

‡ Sess. 22. c. 6.

what

what your grand Councell of *Trent* intended, and wished to be reformed in this latter age. Nay more, since your Councell hath made several *Decrees* for *Reformation**; since they can neither plead want of Authority, nor want of time, during the lives of *eight* Popes, and *eighteen* yeeres continuance, why they did not proceed, and put in execution those *Decrees*, I hope we shall deserve the greater thanks from your Popes and Cardinalls, for rectifying those abuses which they themselves condemned, and from their own *Decrees* and faire pretences, may justly arrogate to ourselves that honourable Title of *Reformed Churches*.

Give me leave therefore, by way of counter-challenge to your *Jesuit*, to use the words of soberness and truth. *Where was your Church and Trent doctrine before Luther?* for I call God and his heavenly Angels to witness, that notwithstanding you obtrude the invisibility of our Church as a stumbling-block to the ignorant; notwithstanding your great brags of an outward face of an eminent, and glorious *Romane Church*; yet your *Trent* faith and doctrine was far from the knowledge of *Christ* and his Apostles: nay more, if any *Jesuite*, or all the *Jesuites* alive, can prove your *Roman Faith* had *Antiquity*, *Universalitie*, and *Succession*, in all ages, and that your *Trent Articles* were plainly, commonly, and continually taught, and received *de Fide*, as Articles of Faith, before *Luther*, let all the *Anathemas* in your *Trent Councell* fall upon my head. And as touching the great noise and rumors of your *Catholike Church*, if you will consider and weigh it with wisdom and moderation, you shall find, it wholly depends upon two doubtfull and uncertain conclusions, (*viz.*) *The Infallibilitie of the Pope*, and *the Intention of the Priest*.

* The Councell of Trent began Ann. 1545, and ended Ann. 1563. Bell. Chro. p. 121. 123.

These

These are but two slender threds to uphold the universall faith of all Christians; and therefore blame not us, if such things seem harsh and untunable in our eares, that many millions of souls should depend upon the *Infallibility* of one man; and that man by your own supposal, may draw with him innumerable soules to hell. That man who hath the name and nature of *Antichrist* in his person; in the one as he is against Christ and his doctrine; in the other as he claimes to be Christ's *Virar*, and sit in his stead, (for the very name of *Antichrist* imports both *.) That man upon whose forehead, (by the testimonies of learned Authors) the word *Mysterie* †, the very mark of the *Beast* was sometimes written. That man who is pointed at by the Apostle, to be that *Antichrist* ‡, by his habitation seated upon *seven hills*, (Revel. 17.) That man, who hath the character of the man of sin, which advanceth himselfe above all that are called Gods; (2 Thess. ii. 4.) (viz.) the Kings and Princes of the earth §. That man, who hath published the doctrine of Devils, by forbidding of meats, and Marriage (1 Tim. iv.) unto Priests. Lastly, that man whose *Infallibility* ||, whose *Succession*, whose *Orders*, whose *Baptisme*, and *Christianitie* it selfe, depends upon the *Intention* of a silly Priest, of whose *Intention* none can be assured by your own confessions ¶.

It is not the great sound of a visible Church that must outface the truth; (for the emptiest vessels make the greatest sound) neither is it the name of Catholike, (which you wholly appropriate to yourselves) sufficient to prove your Church Catholike: nay more, your pretences of *Scriptures*, of *Traditions*, of *Fathers*,

* *Anti-Christ* signifies against Christ, and to be in the place of Christ,

† Dr. James in his *Epist. Dedicatory of the Corruption of the Fathers*, &c.

‡ *ἡτάρωτος* *Πᾶν*.

§ I have said ye are Gods. Ps. lxxxii. 6.

|| Conc. Flor. in Decret. Regemii.

¶ Bell. de Justif. li. 3. c. 8.

of

of *Councells*, of an *Infallible Church*, are but figge-leaves, to cover the nakednesse of your new borne faith: for it shall appeare, (by this small *Treatise*) that your chieffest scriptures, on which you build your *Trent* doctrine, are *Apocryphal*; your *Traditions*, which you have equalled to the Scriptures, are Apostolicall: your *Fathers*, which you assume for Interpreters of the Scriptures, are spurious and counterfet: your *Councells*, which depend upon the Infallibilitie of the Pope's judgment, are erroneous and doubtful; and your pretended *Catholike Church*, which is made the onely rule of Faith, is neither a whole, nor yet a sound member of the Catholike and Universall Body. This way therefore which you take, is a cloke and colour to darken truth, by outward shewes, and specious pretences, and therefore *Via Devia*, a wandring and *By-way*.

Neither is it your bitterness and invectives against a *Layman*, shall make me silent in God's cause; for I say with *Moses*, *Would God all the Lord's people could prophecie*; (Num. xii. 29.) and I hope there will never be wanting a *Mildab*, and a *Medab*, to assist *Moses* and *Aaron*, that may bee able to vindicate God's *Honor* and *Truth*, and ease our painful Pastors and Ministers, which most laboriously *performe the worke of an Evangelist*, and convert soules by preaching, which yours pervert by *Controversies of Disputations*: I hope, I say, there will be alwaies some, who will publish, to the shame of your *Romish* Pastors, the palpable ignorance of the Laitie, who with an imploite faith, and involved obedience, resigne up their sight and senses to blind guides. Let the Trueth of God and his Church flourish, and no rayling accusation of an Adversary shall deterre me from my service to his cause. In the meane time I will appeale to your own consciences, whether it bee Catholike doctrine, or savour of Christian Charitie, which

which your Jesuites teach, (*viz.*) *That the Reformed Churches are no more to be heard, then the devill himselfe, although they speake trueth, and agreeable to the Scriptures**; nay more, I speak it with shame and grieve, the Pope at this day allowes the *Talmud* of the Jewes, and yet prohibites the Books of Protestants†.

Give me leave therefore to speak to you, as sometime *S. Austen* spake to the *Donatists*: *If you will be wise, and understand the trueth, it is well: if otherwise, it shal not grieve mee, that I have taken this paines for you: for though your hearts returne not to the peace of the Church, yet my peace shall returne to mee in the Church*‡. The cause is God's, the labour is mine: if you will reade it impartially, and can shew me any error clearly, faithfully, and moderately, I will make a work of *Retractations*, and professe openly with righteous *Job*: *O that mine adversary would write a Booke against me, I would take it upon my shoulder, and bind it as a Crowne unto me.* (*Job. xxxi. 35, 36.*)

H. L.

* *Hæreticos non magis audiendos esse etiamsi vera et sacris literis consentanea dicant, aut doceant, quam Diabolum.* Mald. in *Math.* 16. 6.

† *Discept. Theol. Sect. 2.*

‡ *Aug. contr. Petil. lib. 3. cap. 59.*



THE BY-WAY.

SECT. I.

THE SAFEST, AND ONLY INFALLIBLE WAY TO
FIND OUT THE TRUE CHURCH, IS BY THE
SCRIPTURE.

WHEN the *Donatists*, in the most flourishing times of Christian Religion, arrogantly and presumptuously appropriated the Catholique and Universal Church, to their hæreticall and particular faction: St. Austen encountering them, states the point of Controversie in this manner. *The question is where the Church should bee, what then shall we doe? shall wee seeke it in our owne wordes, or in the wordes of our Lord Jesus? In my judgment we ought rather to seeke the Church in his owne wordes, for that he is the truth, and knoweth his owne body.*

You

Quæstio est ubi sit Ecclesia: quid ergo facturi sumus? an in verbis nostris eam quæ situri, an in verbis capitis sui Dom. nostri

You have heard the question propounded, and answered by the *Oracle* of that age. Such is the difference at this day, betwixt the Church of Rome and us; and I heartily wish, wee might joine issue with them upon the like tearmes, and both agree with one unanimous consent to seeke the Church of God in the worde of God; then should wee be gathered, as sheep to one sheep-fold, and the weake in faith should be received, not to doubtfull disputations, but to the reading of the Scriptures: and they that now question the Visibilitie of our Church before *Luther*, would first examine the infallibilitie of their owne, by the Touchstone of the Gospel; and the rather, because it is agreed on both sides, that whatsoever Church professeth that faith and doctrine, which Christ and his Apostles taught in the first age, the same Church and doctrine hath continued more or less visible in all ages. But to return to the *Donatists*.

When Christ in the *Canticles*, (Cant. i. 7.) demanded, of his Spouse where she rested *Meridie*, at Noone-day, the *Donatists* concluded Christ's question with their owne answer, that the Church did rest *Meridie*, and that was in the *South*: and from this ground, excluded all other Churches, but their owne, in the *South* of *Africk*: The *Donatists'* claime, was seemingly derived from the authority of the Scriptures (for *Donatus*, and *Austen*,

nostri Jesu Christi? Puto quod in illius potius verbis eam querere debemus, quia veritas est, et movit corpus suum. Aug. de unit. Eccles. cap. 2.

heretique

heretique and Catholique, both urge the Scriptures;) but observe the difference: Saint Austen puts the whole issue of his cause upon the Scripture; the *Donatists* claimed their doctrine by the publique voices of the *Africans*; they assumed to themselves the title of the *Catholike Church*; they magnified the *Councils* of their Bishops; they gloried in their frequent, though fained *miracles*: these were the principall grounds of their Church, and upon these they challenged that great Champion. But heare what answer hee makes them. *Let the Donatists, if they can, shew their Church, not in rumors and speeches of the men of Africa, not in the Councils of their Bishops, not in discourses of any Writers whatsoever, not in signes and miracles that may be forged, for we are forewarned by God's word, and therefore fore-armed against those things: but in the prescript of the Law, in the prediction of the Prophets, in the verses of the Psalmes, in the voices of the Shepherd himselfe, in the preaching and workes of the Evangelistes, that is in all the Canonick authorities of the sacred Scriptures*.*

If Saint Austen had been living in these dayes,

* Remotis ergò omnibus talibus, Ecclesiam suam demonstrant si possunt, non in sermonibus et rumoribus Afrorum, non in Conciliis Episcoporum, non in literis quorum libet disputatorum, non in signis et prodigiis fallacibus, quia etiam contra ista verbo Dom. præparati et cauti redditi sumus; sed in præscriptio Legis, in Prophetarum prædictis, in Psalmorum cantibus, in ipsius Pastoris vocibus, in Evangelistarum prædicationibus et laboribus (hoc est) in omnibus Canoniceis Sanctorum librorum autoritatibus. Aug. de unit. Eccles. cap. 26.

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either

either he must have retracted this Protestant doctrine, or hee would have been reputed for an heretique; for all these marks, which were anciently maintained by the *Donatists*, are proclaimed by our adversaries to be visible characters of the true Church: neither did this learned father require more of the *Donatists*, then the *Catholiques* of those times were willing to performe on their parts; and therefore he bindes himselfe to the same conditions which hee required of his adversaries, and withall renders the reason of his demand. *Quia nec nos propterea dicimus, &c. Because wee ourselves doe not say wee must therefore be beleaved, for that wee are in the Church of Christ, or else for that Optatus and Ambrose, and infinite other Bishops of our Communion, have commended the Church which wee hold, or because our Church hath bin published in the Councils of our Colleagues, or because in all places of the world where our Communion is frequented, there are so many miracles wrought**. This was the doctrine of Saint Austen, and the ancient Fathers, and this is ours; they required no more of the *Donatists*, but to lay apart all pretended titles, and rely onely upon the word of God. We offer to the *Romanists*

* Nec non propterea dicimus nobis credere oportere quod in Ecclesia Christi sumus quia ipsam quam tenemus, commendavit Milevitanus Optatus, vel Mediolanensis Ambrosius, vel alii innumerabiles nostrae communionis Episcopi, aut quia nostrorum Collegarum Conciliis praedicata est aut quia per totum orbem in locis sanctis quae frequentat nostra communio tanta mirabilia fiunt. Aug. de unit. Eccles. cap. 16.

no lesse then to accept the same conditions upon trial of that title, and rely only upon that word.

I must confesse, I thinke a more speedy way might have been found to have given an answer to the Controversies of that age: for Saint *Austen* might have poynted at the Church in the West, which was then as conspicuous as the Sun at noone-day; he might have answered them, it was *a Citie upon a hill*, which was visible to all. He might have produced the Apostle for a witnesse, that *her faith was published throughout the whole world*: he might have confuted them with sacred Councells, and doctrine of the ancient Fathers, and confirmed his trueth with the death of constant Martyrs, which sealed their doctrine with their blood in the testimonie of the true faith. Certainly, all these proofes were pregnant in his time, and he might easily have produced them in behalfe of his Church (as our adversaries in these dayes doe for theirs;) but hee left these brags to these latter times, and sends them to the Law, to the Testimonies, to the word of Christ, that speaketh better things then was possible for man to utter; and to that end (saith he) *thou mightest not erre in the Church, and lest any man should say this is Christ, who is not Christ, or this is the Church which is not the Church, heare the voyce of the Shepheard, hee hath shewed thee the Church, that the name of the Church may not deceive thee* *. The summe and substance therefore

* Ne in Ecclesia errares, ne quis tibi diceret Christus est

therefore of St. *Austen's* doctrine was this: that neither Bishops, nor Councils, nor Miracles, nor rumors of the Catholique name, doe demonstrate the Church of God to be Catholique (for all these are common to heretiques, as well as Catholiques;) but the holy Scriptures which beare the testimony of Jesus, they onely carry the infallible markes of his trueth, and *in them* (saith he) *wee have knowen Christ, in them we have knowen the Church**.

Neither was this the opinion of Saint *Austen* only, for Saint *Hierom* tells us, that in his dayes *the Church was not gone out of her limits of the holy Scriptures, and from thence the timber and materials must bee taken, with which the house of wisdom is to be built†*. And Saint *Chrysostome* as a wise Master-builder in this house, gave this *Caveat* to the workemen in after ages: *It can no way be known which is the true Church (nisi tantummodo per Scripturas) but onely by the Scriptures; otherwise if they had regard to other things, they should be offended and perish, and not understand which is the true Church‡*. And lastly, the learned Father *Irenæus* assures us: *Non per alios, &c. by no other have wee knowne the way of our salvation, but by them, by whom the Gos-*

qui non est Ecclesia, audi vocem Pastoris—ostendit Ecclesiam ne quis te fallat in nomine Ecclesiae. Aug. Psal. 89.

* In Scripturis didicimus Christum, in Scripturis didicimus ecclesiam. Aug. ep. 166.

† Non est egressa de finibus suis, id est de Scripturis sanctis. Hier. lib. 1. c. 1. in Mich.

‡ Chrys. in opere imperfecto. Hom. 49.

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pel came to us, which verily they then preached, and afterwards, by the will of God delivered the same to us in the Scriptures, to bee the Foundation, and Pillar of our Faith.*

Tell me then in this latter age and time of Controversie, wherein it is commonly voyced in our eares, *Loe here is Christ, and there is Christ*, this is the true Church, and that is the true Church; how shall the religious man, which loveth truth, and seeketh comfort, resolve himselfe? to which Church shall he safely joine himselfe, when perhaps he wants the learning, perhaps the leasure to looke backward for 1600 yeeres, and rightly examine the doctrine of both Churches? If he seeke the Protestant Church, behold shee being poore, and despised for want of continued eminencie, is become a stumbling-blooke to the ignorant. If he looke on the Romane Church, behold, *Shee is arrayed in purple and scarlet colour, and decked with gold and precious stones, and the inhabitants of the earth have been made drunke with the wine of her fornications, and they that follow her, wonder with great admiration.* (Rev. xvii. 2, &c.) And without doubt the Pope's triple Crownes, the golden crosses, the Legend of Saints, the multitude of professed Orders, their pompe in Processions, their rich

* Non enim per alios dispositionem salutis nostræ cognovimus, quam per eos per quos evangelium pervenit ad nos quod quidem tunc præconiaverunt, postea verò per Dei voluntatem in scripturis nobis tradiderunt fundamentum et Columnam fidei nostræ futurum. Iren. advers. hæres. l. 3. c. 1.

cloathing

cloathing of Images, their pretended power of their Priesthood, the great rumour of their Catholique cause, their Jubilies, and Pardons, their Merits and Miracles doe so dazzle the eyes of the ignorant and common people, that they thinke there is no Church true and visible but the Romane Church: and certainly the case thus standing, wee have no better plea for our Church, then the holy Father Saint *Austen*, sometimes made to *Petilian* the *Donatian* heretique: *Whether of us be Schismatiques, we or you, aske you not me, I will not aske you; let Christ bee asked, that hee may shew us his owne Church**.

SECT. II.

OUR ADVERSARIES' PRETENCES FROM THE OBSCURITIE OF SCRIPTURES, AND INCONVENIENCES OF THE LAY PEOPLE READING THEM, ANSWERED.

I SPEAKE not this, as if the Romanists of these times did wholly wave the Scriptures: for if we

* *Utrum nos schismatici sumus an vos, nec tu sed Christus interrogetur ut indicet ecclesiam suam, Aug. contr. lit. Pet. lib. 2. c. 35.*

may

may credit Doctor Sanders; *There are most plaine Scriptures in all poynts for the Catholique Faith, and none at all against the same**. And their own Bristow would make the world beleewe, *from the beginning of Genesis, to the end of the Apocalyps, there is no text that makes for us against them, but all for them†*. If these men have spoken the rueth, let them beare witnesse of the truth, onely let me tell you, the *Rhemists* in their Annotations upon the Gospel, professe in the name of their Church, that, *if we should, when we came to yeeres of discretion, be set to picke our Faith out of the Scriptures, there would bee a mad worke, and many Faiths among us‡*. And their fellow *Ecchius* proclaims to all the world, that the *Lutherans* are *dolts*, *which will have nothing beleewed, but that which is expresse Scripture: for all things are not delivered manifestly in the Scriptures, but very many are left to the determination of the Church§*. And their Proselyte *Sanders*, who pretends such evident testimonies of the Scriptures in behalfe of his Church, accounts it *no better then heresie to translate them||*. And *Peresius* his fellow Jesuite, complaines; *It is the Devil's invention to permit the people to reade them¶*. And it is the generall vote

* *Rocke of the Church*, cap. 8. p. 103.

† *Brist. Mot.* 48.

‡ *Rhem. Annot. in 1 Cor.* 1. 5. § *Ecch. Euchirid.* c. 4.

|| *Hæresin esse si quis dicit necessarium esse ut Scripturæ in vulgares linguas convertantur. Sand. visib. Monar. hæres.* 191.

¶ *Diaboli inventum esse ut populus Biblia legere permitteretur. Peres. de Tra. part 1. assért.* 3.

of

of the best learned Romanists, The reading of the Bible makes more heretical Lutherans, then Roman Catholics. If therefore the Scriptures are such pregnant and plaine testimonies in behalfe of the Romane Faith (as some Romanists pretend) why do they condemne the translating of them? why do they not permit the people to reade them? and if all places of Scripture make for them, and none for us, how comes it to pass, that by reading them, many Papists by their own confession become Protestants?

It is the blasphemous assertion of *Albertus Pighius*, that the Apostles have written certain things, but not to that end their writings *should rule our faith, but rather that they should be under, and ruled by our faith and Religion**. And heere upon hee quarrels with all those that submit their knowledge to the authoritie of the Gospell: *If thou shalt teach (saith hee) that those things must be put to the Judgement of the Scriptures, thou shewest thyselfe to bee voyd of common reason: for the Scriptures are dumbe Judges, and cannot speake*†. Neither is this the opinion of some private spirits, which of late have declined the authority of the Scriptures: but if wee looke beyond *Luther*, we shall finde that almost 300 yeeres before his dayes,

* Non ut scripta illa præessent fidei et Religioni nostræ, sed potiùs ut subessent. Pigh. Hierar. lib. 1. c. 2.

† Si dixeris hæc referri oportere ad iudicium Scripturarum communis te sensus ignarum esse comprobat, sunt enim scripturæ muti Iudices. Pigh. cont. 3. de Eccles.

the Romanists did endeavor by all meanes to extinguish the light of the Gospell.

About the yeere 1255, there was a great contention betwixt the Universitie of *Paris*, and the Order of *Franciscan* Fryars, in which dissention the Fryar *Mendicants* published a book called *Evangelium æternum, the eternal Gospell**. In this Book it was declared, that "The Gospell of Christ was not the everlasting Gospell; that it was to cease and determine as the olde Law did at the comming of Christ; that the Gospell of Christ should from that time continue but 50 yeares; and that their new Gospell did containe as much or more, then the whole Bible; that their's was the Gospell of Christ, and the eternall Gospell." Neither was this wicked blasphemy published by one man, but by a whole Order of Monkes and Fryars.. Neither were they upstart opinions (like mushromes growne up in a night) but they were set afoot fifty-five yeares before that time. This and much more of the like doctrine is to bee read in *Mathew Paris*, and more particularly in that excellent *Treatise of the Succession and state of Christian Churches*†.

Thus the Romish Priests of the former and latter ages, agree like *Pilate* and *Herod*, both to the condemnation of Christ and his Word; and as *Herod* (saith *Ambrose*) burnt the Scriptures, lest by meanes of such ancient Records, some doubt

* Mat. Paris. in Hist. An. 1256.

† B. Usher de Eccles. Succem. et Statu. cap. 9. p. 278.

might

might afterwards be made of his posterity* ; in like manner our late Romanistes have silenced the Scriptures, lest by such ancient Evidences their new Articles of Faith should be discovered ; and had it not beene for feare or shame, I am verily perswaded, they had fulfilled in a sense to literall the words of the Apostle: *The fire shall trie every man's worke, of what sort it is.* Now can any man imagine why these men should bee so angry with Christ and his Apostles? Can they say the Scriptures are subject to errours, and neede an *Index Expurgatorius*? No, they dare not, they will not say so ; but they say, *they are dead characters, a killing letter without life, a matter of contention, a wood of thieves, a shop of heretiques, imperfect, doubtfull, full of perplexities†*, not to be permitted to the common people : for *this were all one* (saith Hosius) *as to give that which is holy unto dogges, and cast pearles before swine‡*. Nay more, Cardinall Bellarmine assures us, that *the people will not onely reape no benefit, but detriment, by reading them : for they would easily take occasion to erre both in manners and doctrine ‡*. And for confirmation of his assertion, among other

* Ambr. in Luc. lib. 3.

† Lind. lib. 2. Strom. c. 2. &c.

‡ Laicis lectionem scripturarum permittere esset sanctum dare canibus et margaritas antè porcos projicere. Hos. de express. verbo Dei.

§ Populus non solum non caperet fructum ex Scripturis, sed etiam caperet detrimentum. Bell. de verbo Dei. lib. 2. cap. 16.

proofes,

proofes, he gives this instance: “ If an ignorant layman should reade of the adultery of David, of the incest of Thamar, of the lyes of Judith, and many such like things contained in the Scriptures, either it would cause him to imitate their examples, or hee would thinke them to bee lying inventions, or being not able to resolve them, would be in danger to beleeeve nothing at all*.” These and the like examples (which in trueth concerne the lives and manners of men, not the doctrine,) are registered by the will and mercie of that good God, to prevent despaire in others, who may unhappily fall into the like sinnes; and yet that no man might presume to commit the like sinnes, by their examples. Hee who reades of the adultery of *David*, shall read likewise of the punishment allotted to his sinnes: and he that reads the particular examples of *Thamar* and *Judith*, shall findesuch severe and fearefull judgements in generall denounced against those sins, that he shall have little cause or comfort to follow their examples in such particulars; but from hence rather we may observe the sinceritie of the Pen-men of the Holy Ghost, who impartially set downe the vices of the best men, and greatest *Patriarkes*, as well as their vertues: and by this declaration of the sinnes of the regenerate, and best servants of Christ, wee are taught to humble ourselves, and to flie to our Saviour for mercy and grace, that every tongue may confesse to thee, O God, *Thou onely*

* Bell. de verbo Dei. lib. 1. cap. 15.

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art holy. And certainly from hence (I meane from these and the like examples,) *Saint Austen*, *Saint Hierom*, and the ancient Fathers, confuted the *Pelagian* Heretikes, who with *Bellarmino* and his associates maintained the perfection of righteousness in this life. But admit these and many such like places were hard to be understood in Scriptures, yet *there is milke for babes, as well as stronger meate for stronger men: there is depth* (saith *Gregorie*) *for the Elephant to swimme, and shallow fords for the lambe to wade in**. Hee that gave a heart and wisdom to the Apostles to preach that heavenly word, opened the heart of *Lydia*, (a poore ignorant woman) to understand it: and for that purpose (saith *Chrysostome*) *the Spirit of God hath so ordered and disposed the Scriptures, that Publicanes, and Fishers, and Tent-makers, and Shepherds, Apostles and unlearned men, should be saved by those bookes: and to that ende no ignorant man should pretend obsecritie for his excuse, it is ordained that the labourer and servant, the widow woman, and the most unlearned man, by hearing them, should reape some benefit.* Nay more (saith he) *to whom are the Scriptures obscure, who is there that heareth the words, Blessed are the meek, Blessed are the merciful, Blessed are the pure in heart, and the like, that shall need an Expositor?*†

* Est fluvius planus et altus, in quo agnus ambulet, et elephas natet. Greg. ad Leand. præf. Joh. cap. 4.

† Chrys. in Conc. 3. de Lazaro.

Besides

Besides the words, the Miracles, the Histories, they are knowne and evident to all: and lastly he concludes, that the difficultie and obscuritie of the Scriptures, (which the Romanists pretend at this day,) *Is but a voile and pretext to cloake idleness**. This doctrine was so frequent and generall among the Ancients in the Primitive Church, that *Azorius* the Jesuite is inforced to confesse, *We willingly grant, that in those dayes the lay people were conversant in the reading of the Scriptures†*. And if we looke upon the lay-persons of their times, *Acosta* his fellow Jesuite ingenuously professeth, that *Our gracious God hath so provided in holy Writ, that there is none so rude and ignorant, but by reading the Scriptures in humility, may understand many things both profitable and true; as likewise there is none so learned, but hee may still bee ignorant of more then he knowes‡*: *nay more* (saith he) *I have seene some men utterly unlearned, and scarce knowing Latin, have gathered out of the Scriptures such profound knowledge, that I have wondered at them. But the spirituall man judgeth all things§*. Here is a free confession,

* *Prætextus est et causatio pigritiæque vélamentum. Chrysos.*

† *Nos libenter fateamur tunc temporis Laicos in Scripturarum lectione fuisse versatos. Azor. tom. 1. Moral. li. 8: c. 26.*

‡ *Ita providit dulcis pater neminem esse tam rudem et imperitum, quin si humiliter legat multa illic utilia veraque intelligat, neminem tam doctum quin illic multo plura ignoret quam sciat. Acos. l. 2. de Christo Revel. c. 2.*

§ *Vidi viros præbos illiteratos, &c. Idem, cap. 5.*

and

and a faire evidence from two learned Jesuites : the one testifieth that the scriptures were usually read by the lay-people in the Primitive Church ; the other witnesseth of his owne knowledge, that an ignorant man hath received great benefit, and likewise that great profite may redound to the people by reading them in these daies.

But put the case a layman should not understand those things which are contained in the Scriptures : notwithstanding (*ex ipsa Lectione*) out of the very reading of them, *there will arise great holinesse and sanctitie of life.* Admit many things are hard to bee understood in the Scriptures, (which never any Protestant denied) yet saith *Hierome*, there is the Booke of *Genesis*, most plaine for every man's understanding* ; therein you may see the creation of the World, the beginning of Mankind, the confusion of Languages plainly described : and as touching the Booke of *Job*, there you may learne a patterne for Patience, and there you may see the Resurrection plainly deciphered : nay more, " The obscuritie of the Scripture is very profitable (saith *Gregory*) for it doth exercise the senses, whereby one may understand that which otherwise hee would be ignorant of : for if the sacred Scriptures were easie and familiar in all places, they would be neglected : which obscure places, by study and industry being knowne, and understood, do comfortand revive the Reader, by how much

* Hiero. in Epist. ad Paulinum.

the more they are with industry and difficultie sought and understood*."

But that which is observable, these men, who so much complaine of the obscuritie of the Scriptures, doe both wittingly and willingly indeavour in their Translations, to make them abstruse, and hard to be understood, by their strange and uncouth phrases: looke upon their old Testament in their *Doway Translation*, instead of *Foreskin*, they have put *Præpuce*; for *Passeover*, *Phase*; for *unleavened bread*, *Azums*; for *high places*, *excelces*; for the *Holy of Holiest*, *Sancta Sactorum*†. Again, look upon their *Remish Testament*, and there you shall observe these strange wordes, *Depositum*, *Eximinated*, *Parasceve*, *Didragmes*, *Neophyte*‡, and the like; which shewes, that albeit the Scripture of itselfe were never so plaine and perspicuous to every man's understanding, yet there need an expositor for these inke-horne terms: whereas in trueth, although those words were most agreeable to the *Hebrew*, *Greeke*, or *Latine*, yet ought they rather to give the most significant and plaine termes (the true sense of Scripture alwayes premised) that stands best for the capacitie and understanding of the Reader.

It is not then the pretended obscurity of the Scriptures, which gives a just cause of restraint to

* *Magnæ utilitatis est ipsa obscuritas eloquiorum Dei quia exercet sensum ut fatigatione dilatetur, &c. Greg. lib. 1. Hom. 6. in Ezek.*

† *Gene. xvii. Exod. xii. 2 Kings xv. 1 Chron. vi.*

‡ *Rhem. Test. in M. Fulk's Preface to the Reader.*

the

the lay-people, for not reading of them : (*for this is but a colour and a vain pretext of them, saith Chrysostom*) the trueth is, they feare, lest by reading of them, their Trent doctrine, and new Articles of Faith should be discovered : for it would trouble the best learned Priest, to shew his disciples, in what place of Scripture they are commanded to worship Images, to call upon dead Saints, to pray in an unknowne tongue, to forbid the Scriptures to the Laity, to deny Marriage to Priests, to adore the Reliques of Saints ; by what Scripture his Holinesse hath power to depose Kings, to free soules out of Purgatory, to gather into the Treasure of the Church, the superabundant satisfaction of Saints ? It is a crime worthy of the Inquisition with them to have a Bible ; but for the ignorant lay-man to make such enquire after Scriptures, for that doctrine which was not conceived in the Scripture, is a sinne worthy of death.

Looke upon the Tenets of their owne Church, and take but their owne confessions: The Church of Rome doth represent God the Father, by the image of an olde man : yet *Vasques* the Jesuit confesseth : *The Scripture saith pldinely God did forbid the Jewes to represent Him by an Image**. The Church of Rome doth ordinarily make vowes to Saints : yet Cardinall *Bellarmino* professeth : *When the Scriptures were written, it was not the use to vow to Saints†*. The Church of Rome hath defined,

* *Vasq. lib. 2. de Adorat. c. 8. disp. 4. n. 74.*

† *Cum scriberentur Scripturæ sanctæ nondum exierat usus votendi sanctis. Bell. lib. de cultu Sanct. cap. 5.*

and declared *Indulgences* for an article of faith; yet their *Sylvester Prierias* tells us, *They are not made known to us by the authoritie of Scriptures* *. The Church of Rome teacheth, that the wordes of Christ, *This is my body*, doe effect Transubstantiation; yet Cardinal *Cajetan* confesseth; *Non apparet ex Evangelio*: "It doth not appeare that those words are properly to be understood by force of Scriptures†." But which is more to bee lamented, these men are so farre from building their Church upon the Scriptures, that, as it were in despite of Christ's precept, they decree their halfe Communion for an article of Faith, with a *Non obstante*. "Notwithstanding, Christ did institute in both kinds‡." And their Councell of Trent acknowledgeth that *the Apostle called concupiscence sinne§*: but withall commands the contrary beliefe, with a curse to them that teach the Apostles' doctrine; in so much as their owne *Possevinus* confesseth in sober sadness: *The Apostle calls concupiscence sinne, but (saith he) it is not lawfull for us so to doe*||. This is so truly knowne and understood of those who have

* *Indulgentiæ autoritate Scripturæ non innotuere nobis, sed, &c.* Prier. cont. Luther. pro Indulg.

† In 3 part. Tho. super quæ. 75. art. 1. ut Joseph Ang. Flores Theol. quæ in 4 sent. q. 4.

‡ Conc. Const. Sess. 13.

§ Hanc concupiscentiam quam aliquando Apostolus peccatum appellat, sancta Synodus declarat, &c. Conc. Trid. Sess. 5.

|| Apostolus concupiscentiam peccatum vocat, at non licet nobis ita loqui. Poss. Appar. Sac. Ver. Patr. antiqui.

a dispensation to read the Scriptures, that *Petrus Sutor*, a *Carthusian* Monke, amongst other inconveniences for which hee would have the people debarred from reading of them, alledged this, in speciall for one : “Whereas many things are openly taught to bee observed, which are not to bee expressly had in the whole Scriptures: the simple people observing these things, will quickly murmur and complaine, that so great burdens should be imposed upon them, whereby the libertie of the Gospell is so greatly impaired, and they also will bee easily drawen away from the observation of of the ordinance of the Church, when they shall observe that they are not contained in the Law of Christ*.” It is not then the obscuritie of the Scriptures; but a feare, by their owne confessions, of some strange discovery that would be made by reading of them, and in that feare they rather intimate a plainnesse and easinesse in the understanding them: for otherwise what need they feare the peoples’ reading them, if they were so full of obscuritie (as they pretend) that they could not understand them.

As therefore wee deny not that there is difficulty and obscuritie in the Scriptures, so wee professe likewise that there are plaine and evident

* Cum multis palam tradantur observanda quæ sacris in literis expresse non habentur, nonne Idiotæ hac animadvertentes facile murmurabunt?—Nonne et facile retrahentur ab observatione Institutionum Ecclesiasticarum quando eas in lege Christi animadverterint non contineri? Sutor de Translat. Bib. c. 22.

testimonies,

testimonies, which illustrate those difficult and obscure places, and that in *those plain and evident places, all things concerning faith and good manners are contained* *. This was Saint Austen's doctrine, this is ours ; let us therefore follow that sweet counsell, which that holy and ancient Father, by way of prevention, gave the Christians of his time. " We are brethren, why do we strive ? Our Father died not untestate, he made a Testament and so dyed. Men do strive about the goods of the dead, till the Testament be brought forth, then that is brought, they yield to have it opened and read : the Judge doth hearken, the Counsellors bee silent, the cryer biddeth peace, all the people are attentive, that the words of the dead may be read and heard. He lyeth void of life and feeling in his grave, and his words prevail. Christ doth sit in heaven, and is his Testament gainsaid ? Open it, let us reade, we are brethren, why doe we strive ? Let our mindes be pacified, our Father hath not left us without a Testament, he that made the Testament, is living for ever. Hee doeth heere our words, he doth know his owne words, let us read why do wee strive * ?"

* In hisque aperte in scripturis posita sunt, inveniuntur illa omnia quæ continent fidem moresque vivendi. Aug. de doctr. Christ. lib. 2. cap. 9.

† Aug. in Psa. 21. expos. 2.

SECT. III.

THE SCRIPTURE, ACCORDING TO THE JUDGMENT
OF THE ANCIENT FATHERS, IS THE SOLE JUDGE
OF CONTROVERSIES, AND INTERPRETER OF IT-
SELFE.

BUSEUS the Jesuite, knowing that the Scriptures were not such evident testimonies of the Roman faith, as his fellowes pretended; by way of prevention, gives this caveat to his disciples: "If you cannot avoyd disputation with an heretique, touching poynts of faith; although you finde you are able to match him, yet first demand of him, from whence hee will derive his arguments against the Catholique faith: if he answere, as commonly they doe, Out of the sacred Scriptures: tell him, there is no victory, at least but uncertaine, to be hoped for from them, unlesse it may appeare who hath best right to the Scriptures, and to whom belongs authoritie to expound them*." By this
Jesuite's

* Si non potes effugere vel disputationem, vel collationem de rebus fidei cum hæretico (cui tamen de doctrinâ inferiorem non esse existimas) primum ab eo percunctare unde argumenta sua velit depromere contrâ fidem Catholicam, si respondeat ut solent ex scripturis divinis, oppone illi, nullam vel incertam ex Scripturis sperari victoriam, nisi prius constet veri sint posses-
sores

Jesuite's confession, the poynts in controversie, are *sub judice* in question, to which side the right of Scriptures doe belong, and to whom authoritie to expound them; and sooth to say, the controversies of this age, are now brought to this narrow issue, that our adversaries are well content, to trie their cause by Scriptures, if the Reformed Churches would graunt them but this one poore request, That they may be sole Judges and Interpreters of the Scripture.

A request no doubt, that in most men's understanding, will seeme unreasonable, that Christ and his Apostles should bee judged by man, or that a man should bee Plaintiffe and Judge in his owne cause. It was the constant profession of Saint Austen: *Men spirituall, whether they rule or bee ruled, judge according to the Spirit, but they judge not of the spirituall knowledge, which shineth in the firmament (of the Scriptures), for it is not lawfull for any man to judge over so high authoritie: for bee the man never so spirituall, yet must hee be a doer, not a Judge of the Law**. And in the conclusion of the Chapter, he gives his speciall reason for it: *There a man is said to bee Judge, where he hath power and authority to correct.* He therefore who shall first dare to correct the Scripture, let that man by St. Austen's rule assume authoritie to judge them; and as touching that *Tenet*, that a man

sores scripturæ illi an nos? et ubi sit vera fides et potestas exponendi scripturas. Buseus in Panario, Tit. Hæres.

* August. lib. Confess. 13. c. 23.

should

should be Plaintiffe and judge in his owne cause, it was a doctrine so different from the Primitive Church, that in the midst of heresies, I say, in the first and best ages, wherein Saint *Austen* and *Epi-phanus* mention above fourescore heresies; even then when the Fathers had greatest reason to stand upon the priviledge of their Church, they never made answeare (like the Romanists), You must heare the Church, and our Church is that Catholique Church that is the sole Judge of controversies, and according to our Interpretation, (whose right it is to judge of the Scriptures) it is so and so; but on the contrary, they made the Scriptures sole Judges of their cause, and withall professed, the Téxt of Scripture was the truest Glosse in expounding of itselfe.

I speake not this, as if our reverend Divines did make the Scriptures sole Judges of our cause, excluding the testimonie of the Church: for we have a church as well as they, we have churchmen as well versed in Scriptures and Fathers as themselves; neither doe we denie the authoritie of the Fathers, which joyntly agree in poynts of faith, for the right expounding of the Scriptures; onely wee say, the Authour of the Word who best knew his owne meaning, was best able to expound himselfe: and in this manner the ancient Fathers, as they grounded their Church upon the Scriptures, so likewise they referred backe the meaning of the Scriptures unto the Authour of them, as if hee that was Judge of all men, should bee judged of none, and such wee know

know is the wisdom and goodness of God, that hee hath oftentimes *hidde these things from the wise and learned*, which he hath *revealed unto babes and sucklings*; and, *as for those things which it hideth in miseries* (saith Austen) *it lifteth them up, not with stately speech, whereby an unlearned minde should not presume to approach as a poore man to a rich, but with a lowly speech inviteth all men, that it might not only feed them with manifest, but also exercise with obscure truth, having that in manifest, that it hath in obscure places**: and as concerning obscure places, the same holy Father tells us, that *if they cannot see the things which are obscure and dark in the Scriptures; the fault is in themselves, not in the precepts, as if I should poynt with my finger at a starre, which they would gladly see, and their eye-sight were so weake, that although they did see my finger, yet they could not see the starre, at which I poynt: let them cease to blame me, and let them pray to God, that he will give them eye-sight†*. And in his foure Books of *Christian*

* Ea verò quæ in mysteriis occultat, nec ipsa eloquio superbo erigit quo non audeat accedere mens tardiuscula et inrudita, quasi pauper ad divitem, sed invitat omnes humili sermone, quos non solum manifestâ pascit sed etiam secretâ exerceat veritate hoc in promptis quod in reconditis habens. Aug. Ep. 3.

† Ille verò qui ea quæ in divinis libris obsura sunt intueri nequiverint, arbitrentur se digitum quidem meum intueri posse sidera verò quibus demonstrandis intenditur videre non posse et illi ergo et iste me reprehendere desinant et lumen oculorum divinitus sibi præferi deprecantur. Aug. de doct. Chrîs: l. I. Prolog.

Doctrine,

Doctrine, where he purposely treateth of expounding the Scriptures, he plainly proveth, that the meaning of the Word, is learned out of the Word, and the obscure places are expounded by the manifest : and heerein hee toucheth the freehold of the Romane Church : for (saith hee) *In this great plentie of Scriptures, wee are fed with plaine things, and exercised with obscure, those drive away hunger, these contempt, the Holy Ghost having tempered them so of purpose* : and then he concludeth with the Tenet of our church, *There is scarce any thing drawn out of these obscure places, which hath not been spoken (quod non planissimè) most plainly some other where**. Neither was this the opinion of this learned Father only, but it was the confession of St. Ambrose, *There is much obscurity in the Scriptures, but withall if thou knocke at the door with the hand of thy understanding, thou shalt gather by little and little the reason of that which is there spoken, and the doore shall bee opened unto thee, (non ab alio, sed à verbo Dei) and that by no other but by the Word of God itselfe†*. And with these Doctors of the Latin Church,

* *Magnificè et salubritèr spiritus sanctus ita Scripturas sanctas modificavit ut locis apertioribus fami occurreret, obscurioribus autem fastidia detergeret, Nihil enim fere de illis obscuritatibus eruitur, quod non planissimè dictum alibi reperitur, Aug. de doct. Chris. lib. 2. c. 6.*

† *Multa obscuritas in Scripturis prophetiis, sed si manu quadam mentis tue scripturarum januam pulses et ea quæ sunt occulta diligenter examines, paulatim incipies rationem colligere dictorum et operietur tibi, non ab alio, sed à verbo Dei. Amb. in Psal. 118. Sermon. 8,*

agreeth

agreeth the Greeke Fathers. Behold (saith Basil) and heare the Scripture expounding itselfe. Yea (saith he) what things bee or seeme to bee covertly spoken in some places of holy Scripture, the same are expounded by other plaine places elsewhere †. And (saith Chrysostome) Let us follow the scope of the holy Scripture in interpreting of itselfe : when it teacheth some hard thing, it expoundeth itselfe, and suffereth not the hearer to erre. Let us not feare therefore (saith he) to put ourselves with full saile into the sea of Scriptures, because we shall be sure to finde the Word of God for our Pilot ‡. And lastly, as it were forestalling that Popish opinion, (that the Scriptures are obscure, and therefore not to be read by the vulgar people) hee elegantly incites a Gentile to the reading of the Scripture, by a familiar and common reason : When thou buyest a garment, though thou have no skill in weaving, yet thou sayest not, I cannot buy it, they will deceive mee : but thou dost use all meanes to learne how to know it : doe therefore those things which are to bee done, seeke all those things of God, and hee altogether will reveale it unto thee§. So that if any doubt

* Basil. Hexam. Hom. 4.

† Quæ ambigua sunt et tectè dicta esse in quibusdam divinæ scripturæ locis, videntur, ab aliis locis manifestis declarantur. Idem. quæst. comp. Expl. quæst. 267.

‡ Ad ipsum divinæ Script. scopum incedamus quæ seipsam interpretatur, quamvis sacra Scriptura cum nos tale quiddam docere vult, seipsam exponit et auditorem errare non sinit. Phrys. Hom. 13. in Gen. Chrys. in 1. Thes. Hom. 7.

§ Siquidem empturus vestem, quamvis artis textoriæ imperitus

doubt or difference happened in the primitive church amongst the true beleevving Christians, they referred the determination of it to the Inquest of Christ and his 12 Apostles, and they onely were made the sole Judges of the question. And that wee might know this Protestant doctrine continued for many ages in the Church, Pope *Clement the First*, almost sixe hundred yeeeres since, professed it for the Catholike doctrine of his time, that *a man must take the sense of truth from the Scripture itselfe, seeing that every man may have the full and firme rule of faith and truth in the Scriptures**. If we descend from the Pope to the great *Councell of Basil*, it was the general vote of many Bishops and Cardinalls, and confirmed likewise by the Pope himselfe. *The Divine Law (or holy Scripture) the practise of Christ, of his Apostles, and the Primitive Church, together with Councells and Doctors, grounding themselves truly upon the Scriptures, shall bee admitted, for the most true and indifferent Judge in the Councell of Basil†*. The resolution of the ancient Father *Optatus*, in the question

ritus sis, hæc verba non dicis, Nescio emere illudunt mihi, sed facis omnia ut discas—fac illa quæ facienda ex rectâ ratione quære à Deo et ille tibi omnino revelabit, *Idem. Homil. 33. in Act.*

* Integra et firma regula veritatis ex Scripturis. *Dist. 37. cap. 14.*

† Lex divina, praxis Christi, Apostolica, et Ecclesia primitivæ unâ cum Conciliis Doctoribusque fundantibus se veraciter in eadem, pro verissimo et indifferente Judice in hoc *Basiliensi Consilio* admittatur. *Conc. Basil. Sess. 4.*

betwixt

betwixt the Catholiques and the heretiques, whether one should bee twice baptized, may serve for a prooffe, and a full conclusion of the premisses; *You say it is lawfull, we say it is not lawfull, (betweene yours it is lawfull, and ours it is not lawfull) the peoples soules doe doubt and waver, let none beleve you nor us, wee are all contending parties, Judges must be sought for: if Christians, they cannot be given on both sides, (for truth is hindred by affections.) A Judge without must be sought for; if a Paynim, he cannot know the Christian mysteries; if a Jew, hee is anemie to Christian Baptisme; no judgement therefore of this matter can bee found on earth; a Judge in heaven must bee sought for. But why knocke we at heaven, when wee have the Testament of Christ in the Gospell*?* And thus I have briefly shewed you the deputed Judges, and Interpreters of the Scripture in the Primitive Church: now let us observe by what Rule the Scriptures are expounded into the Roman Church.

* De cœlo quærendus est Judex, sed ut quid pulsamus ad cœlum, cum habemus in Evangelio Testamentum. Opt. lib. 5. contr. Parmen. Donat.

SECT. IV.

OUR ADVERSARIES, HOWSOEVER THEY PRETEND
 BY TAKING AN OATH TO MAKE THE FATHERS
 INTERPRETERS OF THE SCRIPTURES, YET IN-
 DEED THEY MAKE THEMSELVES SOLE INTER-
 PRETERS OF SCRIPTURES AND FATHERS.

It is an Article of the *Romane Creed**, published by Pope *Pius* the *fourth*, and by the oath their Foreman hath taken, all Priestes and Jesuites are sworne, *Not to receive or interpret the Scriptures, but according to the uniforme consent of Fathers.* It is a large and faire promise, and delivered upon oath: and for my part, if the Church of Rome can make good the uniforme consent of Fathers, for all their twelve newe Articles of Faith, (which hath been often promised, but never as yet by any one performed,) I shall willingly listen to their interpretation, and preferre it before any private, or latter Exposition.

It was the profession of our late King of famous memory, *Whatever the Fathers of the first four hundred yeares did with one unanime consent agree upon, to be beleaved as a necessary poynt of sal-*

* Bulla Pii Quarti. Art. 2.

vation,

vation, I will beleve it also, or at leastwise will bee humble silent, not taking upon mee to condemne the same.*

I speake not this, as if we should decline the practise of the ancient Church in expounding Scripture by Scripture, but to demonstrate to the world, that our adversaries in this poynt of their faith, have neither followed the ancient Church, nor the Decree of their *Trent Councell*†; whereby it shall appeare, that either this Article was newly created, or the former Pope and Councells have disagreed from the latter.

Cardinall *Cajetan* was so far from subscribing to the Pope's Creed in this poynt, that on the contrary hee gives this Præmonition to the Reader of the Scriptures; *Not to loathe the new sense of the holy Scriptures for this, that it dissenteth from the ancient Doctors, but to search more exactly the Text and coherence of the Scriptures; and if hee finde it agree, to praise God, that hath not tyed the exposition of the Scriptures, to the sense of the ancient Doctors*†. This Protestant doctrine is far different from the Tenet of the Roman Church, insomuch that Bishop *Camus*, his fellow Romanist,

* Apolog. for the Oath of Allegiance, pa. 36.

† Concill. Trid. Sess. 1.

‡ Nullus itaque detestetur novum sacrae Scripturae sensum, ex hoc quod dissonat à prescis Doctoribus, sed scrutetur perspicacius textum Scripturae, et si quadrare invenerit, laudet Deum, qui non alligavit expositionem Scripturarum sacrarum praeceptorum Doctorum sensibus. Cajet. in Genes. 1.

was

was much troubled, that a prime Cardinall should oppose an Article of the Romane Creed: one while he chargeth him, that *acutiùs multò quam felicius*: hee expounded the Scriptures in some places more wittily then happily: an other while he would so seeme to excuse him, that hee might be convinced by this or the like argument, *To follow the Fathers in all, were to condemne our owne witts; and deprive ourselves of the meanes to finde out the truth* *. What arguments might prevaile with the Cardinall, I cannot tell, but sure I am, his doctrine disagreed from the Article of the Roman faith. And Doctor *Payva Andradius*, a principall Pillar of the Trent Councell, rebuketh *Canus* for his rash reprooving of *Cajetan*, and defendeth his Tenet with the same doctrine. Hee teacheth†, that *when the Fathers seeke the literall sense of the Scriptures, they doe not alwayes find them, but give divers senses, one unlike to another*. He professeth; *We may forsake their senses all, and bring a new unlike to theirs*. He addeth further; that *experience forceth us to confesse, unlesse we will be unthankfull to most excellent wits, that very many things in Moses and the Prophets, are in this our age expounded more exactly, through the diligence of learned men, then ever they were before*: And thereupon he concludeth, that *the Holy Ghost (the onley and faithfull Interpreter of the Scriptures) would have many things to bee knowne to us, which*

* *Canus. Ibid.*† *Andra. def. sig. Triden. lib. 2.*

our Ancestors knewe not, and hath wrought by meanes unknowne to us, knowne to him, that the Fathers noted good and godly mysteries out of very many places of the Scriptures, whereof the right and naturall sense hath been found out by posteritie. And thus Canus against Cajetan, and Andradius against Canus, and Cajetan and Andradius both against the Trent Article, allowe the Exposition of Scripture by Scripture, and sometimes against the streame of Fathers. I proceed to the examination of more witnesses, and I call Cardinall Bellarmine to testifie the same doctrine, that neither hee, nor his associates, doe holde themselves tyed by their new Article of faith, to the Exposition of the Fathers. *It is one thing (saith he *) to interpret the Law as a Doctor, another thing as a Judge; of the one is required Learning, of the other Authoritie; the opinion of the Doctors is to be followed according to reason; but the Judge's opinion is to bee followed of necessitie. Saint Austen, and the Fathers in their Expositions, supplied the places of Doctors, which we may follow as wee see cause, the Pope and Councell supply the places of Judges, with a Commission from God, and therefore they must be observed and followed of necessitie†.*

Thus we have seene three severall Judges and Expositors of the Scriptures. First the ancient

* Aliud est interpretari legem more Doctaris, aliud more Judicis, &c. Bell. de verbo Dei lib. 3. cap. 10.

† Scripta Patrum non sunt Regulæ, nec habent auctoritatem obligandi. Idem ibid.

Fathers made the Scriptures the onely Judges, and true Interpreters of themselves ; next the Trent Doctors, decreed the ancient Fathers for Interpreters ; and now at length, the later Schoolemen have proclaimed their Popes and Councils, for their chiefest Judges, and best Interpreters of the Scriptures : and *These* (say they) *must bee followed of necessitie*. Pardon them, *Necessitie is a deadly dart* ; there is no necessitie by their doctrine to obey the expositions of Fathers, (which is the second Article of their Faith) but there is a necessitie to obey the Authoritie of their late Popes and Councils, in their Exposition, which is but matter of opinion ; and from hence it will follow, that either the Articles of the Roman Creed were newly created by Pope *Pius* the Fourth, and that creation was not in his power ; or that those Doctors and Cardinals had not the oath administered unto them ; or we may justly suspect they have forsworne themselves. Neither was this the opinion of these particular men onely, but the Romane Church, (notwithstanding their solemne protestation, by which they are enjoyned to interpret the Scriptures) doth in many things, by her owne confession, wave the Interpretation of the Fathers. It is the testimony of Cardinall *Baronius*, *Although the most holy Fathers, whome for their great learning wee rightly terme the Doctors of the Church, were indeed above others with the grace of God's holy Spirit, yet the Catholique Roman Church doth not follow them*

* *Durum telum Necessitas*?

always,

always, and in all things expounding of the Scriptures *. Here is another confession of a great Cardinall, (who was not ignorant of the Articles of his Faith) that, (notwithstanding the Trent Decree, and the Pope's Bull) the Church did not alwayes follow the Exposition of the Fathers. Now if any shall require a reason why the Pope and Cardinalls of former ages dissent from others of these later times, in expounding of the Scriptures, Friar *Stella*, who doth not condemne the Exposition given by the ancient Doctors, protesteth, *Hee knoweth full well, that Pygmeis being put upon Gyants shoulders, doe see further then the Gyants themselves* †. But Bishop *Fisher* doth more warily excuse it, and with plausible reasons assure us, that *Many things, as well in Gospells, as in the rest of the Scriptures, are now more exquisitely discussed by later wits, and more clearly understood, then they have been heretofore; eyther by reason that the yce was not as then broken unto the Ancients, neither did their age suffice to weigh exactly that whole sea of Scriptures, or because in this most large field of Scriptures, even after the*

* Sanctissimos Patres quos Doctores Ecclesiæ ob illorum sublimem eruditionem meritò nominamus, quantumlibet spiritus sancti gratia præ aliis imbutos liqueat, in interpretatione scripturarum non semper, ac in omnibus Catholica Ecclesia sequitur. Baron. Ann. Tom. 1. ad ann. 34. m. mar. 213.

† Benè tamen scimus Pygmeos gygantum humeris impositos plusquam ipsos gygantes videre. Stel. enazrat. in Luc. ca. 10.

most diligent reapers, some eares will remaine to be gathered, as yet untouched.*

How forcible motives, these reasons may seeme to other men, I will not here dispute: sure I am, they are vaine excuses for Romane Bishops and Cardinals, who are bound by their generall Councell, and the Pope's Bull, to obey the Exposition of Fathers, as an Article of their faith.

But admit these opinions should be excused for the particular Tenets of some private men, let us see how faithfully the Popes and Pastors of these latter times have interpreted the Scriptures, with the uniforme consent of Fathers.

Moses saith, God made man after his Image: Pope Adrian interpreteth; therefore Images must be set up in Churches†.

Saint Peter saith, Behold, here are two swords‡; Pope Boniface concludes; Therefore the Pope hath power over the spirituall, and the temporall.

Saint Matthew saith, Give not that which is holy unto dogs. Mr. Harding expounds it: therefore it is not lawfull for the vulgar people to read the Scriptures§.

Saint John saith, There shall bee one Fold, and one Sheeherd. Johannes de Parisiis tells us; This

* Nec cuiquam obscurum est quin posterioribus ingenio multa sint, tam ex Evangelis quam ex scripturis, &c. Rossem. Confut. Assert. Luther. Art. 18.

† Whit. et Darnus in Camp. 2. Reason. pag. 309.

‡ De obed. et major unum sanetum, &c.

§ Jewel's Defence, p. 52.

place cannot bee expounded of Christ; but must bee taken for some Minister ruling in his stead*.

The Prophet David saith, *Thou hast put all things under his feet*: Antoninus expounds it; *Thou hast made all things subject to the Pope, the cattle of the field, that is to say, men living in the earth; the fishes of the sea, that is to say, the soules in Purgatory; the fowles of the ayre, that is to say, the soules of the blessed in heaven*. And lastly, whereas our Saviour Christ witnesseth of himself: *All power is given to me both in heaven and earth*. Stephen Archbishop of Patarca†, applyed it to Pope Leo the tenth in the Councell of Lateran, in the audience of the Pope himselfe, who thankfully accepted it, and suffered it to bee published and printed: and as it is rightly observed by learned Du Moulin, Pope Innocent the third, in his Booke of the Mysteries of the Masse; the booke of sacred Ceremonies‡, Durants Rationalls, Tolet, and Titelman, and others, do most ridiculousty wrest the Scriptures, altogether different from their right meaning, and the Expositions of the Fathers: as for instance; The Scripture saith; *The Rocke was Christ*: therefore say they, the Altar must be of stone. It is written, *I am the*

Filius unius deile et unus Pastor quod quidem de Christo intelligi non potest sed de aliquo alio ministro qui præsist loco ejus. Joh. de Paris. de pot. Reg. et Papali. c. 30.

† Anton. in sum. part. 3 tit. 22 c. 5. Hæb. 2.

‡ In Concil. Later. sub Leo. 10 p. 671.

§ Buckler of faith. pa. 36.

light of the world: therefore Tapers must be set upon the Altar: It is written, *Let him kisse me with the kisses of his mouth:* therefore the Priest must kisse the Altar. It is written, *Thou shalt see my back parts.* (Exod. xxxiii. 23.) therefore the Priest must turn his backe to the people. It is written, *Wash me againe**, therefore the Priest must wash his hands twice. It is written, *Put off thy shoes, for this place is holy:* (Exod. iii. 5.) therefore the Bishop at Masse changeth his hose and shoes. And lastly, the Pope himselfe, at the time of his coronation, casteth certain copper money amongst the people, using the words of Peter: *Silver and gold have I none, but that which I have, I give thee:* These and the like Expositions doe much resemble the strict order of Monkes, who reading the words in Matthew, (*Hee that taketh not up his crosse, and followeth me, is not worthy to be my Disciple*) made themselves wooden crosses, and so carried them on their backs continually, causing all the world to laugh at them: for, howsoever they may seeme to bee the expositions of some private spirits, yet hee that makes oath in *acribe Sacerdotis*, to receive and expound the Scriptures, with the uniforme consent of Fathers, and shall render such Expositions of the Text, can bee no true Catholicus. For, whosoever doeth otherwise under-

* Lava me, amplius Psal. 51. *lavabo me, et non inquinabor.*

† Districtissimi Monachorum, simplicitate intelligentes fecerunt sibi cruces lignee, et easque sibi jugiter humeris circumferentes, &c. Job. de Polemar. orat. in Concilio Basiliensi, pag. 365.

stand the Scripture (saith Hierome) then the sense of the Holy Ghost (who is the Penman of the Scripture) requires, although he hath not departed from the Church, yet hee may bee tearmed an heretique.* But (as the Fryar said wittily in his Sermon) the trueth which hee preached, was like holy water, which every one called for apace, yet when the Sexton cast it on them, they let it fall on their backs: in like manner the Romanists seemingly call for the Scriptures, they commonly vaunt that they expound and receive them according to the uniforme consent of Fathers; but (as Vincentius Lyrinensis said of the heretiques of his time,) *When they shall begin not onely to utter those sayings, but also to expound them, then the bitterness, then the sowernesse and madnesse is perceived; then a new devised poyson will be breathed out, then are prophane Novelties disclosed, then may you see the bounds of the ancient Fathers to bee remooved, the Catholique Faith to bee then butchered, and the doctrine of the Church torne in pieces†.*

Pope Pius the fourth who first published the Articles of the Creed, was not ignorant, that the Scriptures must be farre fetched, and hardly strayned, to make them speake for the Trent doctrine: hee well understood, that it was too generall and strict a tye upon every Masse Priest, to receive and interpret the Scriptures with the

* Hieron. 24. q. 3. cap. Hæresis.

† ——— experunt illas voces non jam proferre sed etiam exponere non ad, &c. Vincent. Lyrin: c. 36.

uniforme

uniforme consent of Fathers, (knowing well, that many Masse Priestes were utterly ignorant of the Fathers) and therefore to qualifie the rigour of that oath, adjoynd these words to the aforesaid Article. *Also that sacred Scripture, according to that sense which the Mother Church hath holden, (whose right is to judge of the true sense and interpretation of Holy Scripture) I doe admit* *. So that by the latter part of the Article, they allow the Fathers to bee interpreters of the Scriptures; and by the first part, they make themselves sole interpreters of the Fathers; to which addition an ignorant Priest will sweare, with a mentall reservation, that he doeth not receive nor expound the Scripture, but with the uniforme consent of Fathers, that is, according to the sense and judgment of the Roman church: for it is not to bee doubted, but the Church will allow of that sense which is most agreeable to that doctrine, and of that interpretation, (although it bee farre different from the Ancients,) which is most consonant to their Religion, and the rather I incline to this opinion; for that Cardinall Hosius† doth protest it for a universall and Catholike doctrine of his Church. *If a man have the Interpretation of the Church of Rome, of any place of Scripture, hee*

* Artic. 2.

† Si quis habet interpretationem Ecclesie Romanæ de loco aliquo Scripturæ, etiamsi neq. sciât. nec intelligat an. et quomodo cum Scripturæ verbis conveniat, tamen habet ipsissimum verbum Dei. Hos. de expresso verb. Dei.

hath

hath the very words of God, though he neither know nor understand, whether and how it agreeth with the words of Scripture. Now if it happen that those which are better instructed, by comparing of Scriptures and Fathers, doe make a doubt of some place of Scripture, which the Church teacheth different from the Fathers, Cardinall Cusanus, by way of prevention, gives him to understand, that there is *Fidēs Temporum*, a faith that followeth the time: Neither is it any marvell, (saith hee) though the practise of the Church expound the Scripture at one time one way, and at another time another way; for the understanding or sense of Scripture runneth with the practise, and that sense so agreeing with the practise, is the quickening spirit; and therefore the Scriptures follow the Church, but contrariwise the Church followeth not the Scriptures*. This learned Romanist tells us, it is no wonder that the Scripture is at divers times diversely expounded: hee tells us, the Scripture attends the Churches' pleasure; and lastly, which is most true, hee professeth the Romish Church followeth not the Scripture, but the times.

That this Cardinall speaketh truth, I think no Protestant doth make a question; but that you may be witness also of the practise of these times,

* Non est mirum si praxis Ecclesiæ uno tempore interprete-
tur Scripturam uno modo et alio tempore alio modo, nam in-
tellectus currit cum praxi, intellectus enim quicum praxi con-
currit est spiritus vivificans, sequatur ergo scripturæ ecclesiam
et non e converso. Nich. Cusan. ad Bohem. Epist. 7.

you

you shall observe how fitly these men have applied the Scripture to their Church. Whereas it is said to *Peter* in a vision, *Arise, kill and eat*: Cardinall *Baronius* being Interpreter, will tell you: *The Pope is Peter, and the Venetians are the meate which must be killed and devoured**. In like manner, whereas Saint *Paul* saith, *Hæreticum de vitâ, Avoyd an heretique*: the sillie Fryar applies it to times and persons with this exposition: *Hæreticum de vitâ tolle, Kill the heretique**, meaning the Protestant: and in this manner according to the times, the sense runneth with the practise; or at leastwise I am sure, his practise runneth with these times.

Thus then you have *Fides Ecclesiæ*, an Exposition of Scriptures according to the Article of the Romish Creed, and *Fides temporum*, an Exposition sutable to the times, and their owne doctrine. If therefore we appeale to Scriptures, they account them dumbe Judges, without the Exposition of their Church: if we require an Exposition with the consent of Fathers, they tell us we must admit that sense which the Church holdeth, whose right is to judge of the true sense of Scriptures: if wee shew them that their Expositions are senselesse, and disagreeing from the Ancients; they tell us the Scriptures may receive different Expositions according to the times. And thus they make the Scriptures sound like Bells, according to

* In voto Baronii contra Venetos.

† Erasmi. Encom. Moria.

their

their fancies, and violate their oath with a *Salvo Jure*, saving a right to the sense and meaning of their owne Church. This way therefore is *Via Devia, a Wandering and By-way.*

It resteth in the last and chieft place, to observe the difference betwixt the Church of Rome and us, touching the intire Canon of Scriptures (for without doubt this is the onely and infallible rule of faith,) and there is a curse denounced by God himselfe against all those *that adde to his word, or diminish ought from it**. It shall appeare therefore by many pregnant and infallible testimonies of our adversaries themselves, that the Canon of Scripture which we professe and beleeve, was the same which was taught and declared by Christ and his Apostles in the first age; the same which was published, and generally received by the ancient Fathers in succeeding ages; the same which continued in the bosome of the Romane Church in all ages, till the dayes of *Luther.*

* Deut. iv. 2. Rev. xxvii. 18.

SECT. V.

THE INTIRE CANON OF SCRIPTURES WHICH WEE
 PROFESSE, (WITHOUT THE APOCRYPHALL AD-
 DITIONS) IS CONFIRMED BY PREGNANT TESTI-
 MONIES IN ALL AGES, AND MOST OF THEM
 ACKNOWLEDGED BY THE ROMANISTS THEM-
 SELVES,

It was the complaint of *Campian* the Jesuite, that the ancient Canon of Scripture was altered at the comming of *Luther*; and thereupon as a man enraged against the *Lutherans*, he makes this open out-crie : *What incensed Luther's whelps, to put out of the true Canon of Scripture, Tobias, Ecclesiasticus, and the two bookes of Maccabees? Desperation: for by these heavenly oracles they are expressly convinced, as often as they dispute against the defence of Angels, as often as they dispute against Freewill, as often as they dispute against Praying for the Dead, as often as they dispute against Praying to the Saints*. Surely, if this Romanist had beene as reall in his proofes, as he was vaine glorious in his speeches, he had gone beyond all the Romish Proselytes of our age; for never man made greater flourishes with poorer proofes: for it shall appeare, that wee*

* *Camp, Rat. 1.*

have

have published no other Canon of Scripture, then Christ and his Apostles taught, and received no other then the ancient Fathers declared to be divinely Canonically (and those onely Canonically) none other then the learned Doctors and Professors, intirely preserved in the bosome of the Romane Church in all ages; so that if any course be denounced against us, for renouncing doctrines of faith, deduced from Apocryphall Scriptures, I say it shall appeare by the same Decree, they have layd an *Anathema* upon Christ and his Apostles, and have cursed the ancient Fathers, and the principall members of their owne Church.

In the First Age, to Ann. 100.

First then wee must observe, according to Saint Paul's testimonie: *Unto the Jewes were committed the Oracles of God* (Rom iii. 2.): these Oracles, as *God's pledges, were preserved by them**, (saith Cardinall Tolet) and according to the number of the *Hebrew* letters, they were divided into two and twentie Bookes, which is the Canon of Scripture now taught and received by the reformed Churches. The other Bookes, (which wee terme *Apocryphall*) were never received of the Jewes for Canonically, as *Bellarmino* himselfe doth testifie†. This Canon of the Jewes was so true and perfect at Christ's comming, that neither Christ, nor any of his

* Factique sunt (Judæi) depositarii et custodes Eloquiorum Dei. Tolet. coment. in Rom. iii. 2.

† Bell. de verbo Dei. lib. i. cap. 10.

Apostles

Apostles complained of it : nay more, they cited many things out of the *Canonicall* Bookes of Scripture, for prooffe of their doctrine, with this speciall character, *As it is written* : when as in all the Gospell of Christ, there is not so much as one authoritie cited by Christ or his Apostles, out of the Bookes which we terme *Apocryphall*. This Canon of the Jewes, as it was intirely preserved by them, and is now received by us, so it is likewise warranted by Christ himselfe : for Saint *Luke* tells us, that our Saviour after his Resurrection, *beginning at Moses and all the Prophets, expounded in all the Scriptures the things concerning himselfe* (Luke xxiv. 27.): and what hee meant by *all the Scriptures*, hee afterwards expounds in the 44th verse of the same chapter: *These are the words which I speake unto you, which were written in the Law of Moses, and in the Prophets, and in the Psalmes concerning mee* (Ibid ver. 44.): and hee gives the reason in Saint *Luke*: *That all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalmes concerning me.* (Luke xxiv. 44.) Here then is the true Canon of Scripture delivered, and rightly divided by Christ himselfe, into three severall rankes; into the *Law*, the *Prophets*, and the *Psalmes*, under all or any of which rankes the Books which we terme *Apocryphall*, neither are, nor ever were contained. And this was the constant Tenet of the Primitive Church, touching the true Canon of Scriptures in the first Age.

In

In the Second Age, Ann. 100 to 200.

Melito Bishop of *Sardis*, in an *Epistle to Onesimus*, numb'reth the *Bookes of the Old Testament*, wherein hee maketh no mention of *Judith*, *Tobit*, *Ecclesiasticus*, nor the *Maccabees**: and this is likewise confessed by *Bellarmino*: *Many Ancients*, (saith he) as namely *Melito*, did follow the *Hebrew Canon of the Jewes*†. And *Eusebius* more plainly tells us, that when hee had made diligent search of all the *Bookes of Scripture*, hee accounted those bookes (which wee terme *Apocryphall*) to bee rejected from the *Canon*‡.

In the Third Age, Ann. 200 to 300.

Origen, in his *Exposition upon the first Psalm*, saith: We may not be ignorant, there are two and twentie bookes of the *Old Testament* after the *Hebrewes*, which is the number of the letters among them. This is likewise witnessed by *Eusebius*, that as *Origen* received the *Canon of the Jewes*, so likewise he rejected those sixe bookes which wee terme *Apocryphall* with the *Jewes*§.

In the Fourth Age, Ann. 300 to 400.

Hilary Bishop of *Poictiers*, tells us, *The Law of the Olde Testament is contained in two and twentie*

* Euseb. Hist. Eccles. li. 4. c. 25.

† Bell. de verbo Dei, li. 1. cap 20.

‡ Cum diligenter de omnibus exploraverat, omni investigatione comperit hos libros esse à veteris Testamenti Canone rejiciendos. Eus. li. 4. ca. 26.

§ Euseb. lib. 6. cap. 18.

bookes,

bookes, according to the number of the Hebrew letters: And there he tells us further, how they are disposed, and put in order according to the tradition of the Ancients, (in this manner) There are five bookes of Moses, Joshua is the sixt, the Judges and Ruth the seventh, the first and second of Kings the eight, the third and fourth of Kings the ninth, the two bookes of Chronicles the tenth, Esdras the eleventh, Psalmes the twelfth, Solomon's Proverbs, Ecclesiastes, Canticles, 13, 14, 15, the twelve Prophets the sixteenth, Esay, Jeremy with the Lamentations, Daniel, Ezechiel, Job, and Hester, do make up the number of 22 bookes.*

Cyril of Hierusalem gives the like lesson to the Reader. Peruse the two and twentie bookes, but meddle not with the Apocrypha; meditate diligently upon those Scriptures, which the Church doth confidently reade, and use no other†.

Athanasius tells us, The Christians had at that time a definite number of bookes comprehended in a Canon, and of that Canon touching the Olde Testament, they were twentie two bookes, equall to the number of the Hebrew letters: and as touching the

* In viginti duos libros lex Testamenti veteris deputetur, ut cum literarum numero convenirent: qui ita secundum Traditiones veterum deputantur: ut Mosi sint libri quinque, Jesu Nave sextus, Judicum et Ruth septimus, &c. Hilar. in Prolog. in Psal. explanationem.

† Veteris Testamenti libros meditare duos et viginti. Tu itaque cum sis filius Ecclesie non transgredieris illius terminos. Cyril. Catech. 4.

Apo-

Apocryphall books, as namely, the book of *Wisdome*, *Maccabees*, and the rest, *libri non sunt Canonici*; they are read onely to the *Catechumens*, but are not *Canonically**. This testimony is so true, that *Canus* confesseth, he was not onely of our opinion, but also drew many *Divines* after him to this opinion†.

Eusebius Bishop of *Cæsarea* saith; *The Hebrew Historie of the Maccabees*, reckons from thence, the raigne of the *Grecians*; but those bookes are not received among the divine *Scriptures*‡. This Author is likewise acknowledged in this Tenet to be ours.

Ruffinus, as some say *Cyprian*, in reciting the Canon of the Scripture, testifies the like in this age; *These be the bookes which our Fathers have included within the Canon, out of which they would have the assertions of our faith to appeare: but yet wee must know, that there bee also other bookes, which are not Canonically, but are called of our Ancestors, Ecclesiasticall; as is the Wisdome of Solomon, Ecclesiasticus, Tobias, Judith, and the bookes of*

* *Sunt itaque Canonici veteris Testamenti libri 22. literis Hebraicis numero pares, præter istos autem sunt adhuc alii ejusdem veteris instrumenti libri non sunt Canonici, qui Catechumenis tantum leguntur Sapientia Solomonis, &c. Athanas. in Synops.*

† *Nec ab hac sententia alienus fuit Damascenus et Athanasius, quos Theologi multi secuti sunt. Canus loc. Theol. lib. 2. ca. 10.*

‡ *Eus. Chro. li. 2. ex Hier. versione. Eusebio atque reliquis licuit aliquando dubitare. Can. lib. 2. ca. 10.*

Mac-

Maccabees : all which they will. indeed have to bee read in the Church, but not to bee alledged for confirmation of faith. Bellarmine confesseth (with us) that Ruffinus did follow the Hebrew Canon : but his fellow Canus is not contented with such a moderate confession, but returnes this answer : Although Ruffinus did affirme, that the bookes of Maccabees were to bee rejected by the tradition of the Fathers, yet by the Reader's leave hee was ignorant of that tradition†.*

- Saint Hierome is our witnesse : As the Church readeth Judith, Tobias, and the Maccabees, but receiveth them not for Canonically Scriptures ; so these two bookes, (namely) the Wisdome of Solomon, and Jesus the Sonne of Syrach, doth the Church reade for the edification of the people, not to confirme thereby the authoritie of any doctrine in the Church‡.

This

** Hæc sunt quæ Patres intra Canonem concluserunt, ex quibus fidei nostræ assertiones constare voluerunt, sciendum tamen est, qd et alii libri sunt qui non sunt Canonici, sed Ecclesiastici à majoribus appellati sunt ut sapientia Solomonis et alia Sapientia quæ dicitur filii Syrach, ejusdem ordinis est liber Tobie, et Judith, et Machabæorum libri—quæ omnia legi quidem in Ecclesiis voluerunt, non tamen proferri ad auctoritatem ex his fidei confirmandam. Ruff. sive Cypr. in explic. Symb. Bell. de verbo Dei lib. 1 cap. 20.*

†. Quod verò Ruffinus asserit ex patribus Traditione eos libros. à canone rejiciendos pace Lectoris dictum sit, patrum traditiones ignoravit. Can. lib. 2. c. 11.

‡ Sicut Judith et Tobie, et Machabæorum libros legit Ecclesia, sed eos inter Canonicas scripturas non recipit ; sic et hæc

This is likewise confessed by *Bellarmino*: *I admit (saith hee) that Hierome was of that opinion, because as yet in those dayes a generall Councell had decreed nothing touching those bookes, except the booke of Judith, which Hierom afterwards received**.

Gregory Nazianzen, writing to *Seleucus*, promiseth him, that he will shew him a catalogue of the Canonickall bookes, and accordingly beginning from *Genesis*, cites the bookes in order to *Malachie*, the last of the prophets†. This authoritie in our behalfe is likewise confessed by *Jacobus Billius*, a Romanist, in his Commentary upon those verses, but hee excuseth him in this manner: *That hee omitted other bookes, as namely Judith, the Maccabees, &c. of which notwithstanding to make a doubt in these dayes, would be accounted a wicked thing: but before they were generally received of the Church, it was no sinne not to admit them amongst the number of Canonickall Scriptures‡.*

hæc duo volumina sapientiæ Solomonis et Syrach legit ad ædificationem plebis non auctoritatem dogmatum confirmandum. In Præfat. lib. Solom.

* Admitto Hieronymum ea fuisse opinione quia nondum generale Concilium de his libris aliquid statuerat, &c. Bell. de verbo Dei. lib. 1. cap. 10.

† Ipse ergo sacri Codicis pandam tibi, Omnes libellos, &c. ultimum nomen duplex cui est Angelum Malachiam. Greg. Naz. Car. Iamb. ad Seleucum. Iamb. 3.

‡ De quibus tamen nunc dubitare nefas est, antequam autem ab Ecclesiâ communi consensu recepti essent, nihil piaculi fuit eos in Canonickorum numerum ac sedem minimè admittere. Jacob Bill. in Iam. 3. Nazian.

The Councell of Laodicea.] Wee ought to reade onely the bookes of the Old and New Testament ; and in that 59 Canon, the Councell recites onely those Canonick Bookes of Scripture which wee allowe ; and the Canons of this Councell are confirmed by the sixt General Councell in Trullo ; and Binius himselfe confesseth, that the booke of Judith, by the authoritie of this Councell, is rejected amongst the Apocrypha†. And this was the constant opinion of the Primitive Church, touching the intire rule of Scripture in the fourth Age.*

In the Fifth Age, Ann. 400, to 500.

Epiphanius, after he had reckoned up the Canon of two and twentie Bookes, censureth the Bookes of Wisedome, and Ecclesiasticus, in these words: They are fit and profitable, but not reckoned amongst those bookes which are received by our Church, and therefore were neither layd up with Aaron, nor in the Arke of the New Testament‡.

Saint Austen.] Although there may something bee found in the bookes of Maccabees meet for this order of writing, and worthy to bee joyned with the number of

* Non oportet libros qui sunt extra Canonem. legere nisi solos Canonicos Novi et Veteris Testamenti. Concil. Laod. Can. 59.

† Can. 2. Liber Judith auctoritate hujus Provincialis Concilii inter Apocryphos rejicitur. Binius in Concil. Rom. sub Sylvest. Not.

‡ Utiles quidem sunt et commodi sed in numerum receptorum non referuntur quare neque in Aaron, neque in Testamenti Arcam repositi sunt. Epiph. li. de Mens. et Ponder.

miracles,

miracles, yet we will not weary ourselves with any care thereof, for that we have intended onely to touch a short rehearsal of the miracles contained in the divine Canon*. And for a further explanation of the true Canon, different from the Apocryphall Scriptures, he tells us, *This reckoning is not found in the holy Scriptures that are called Canonically, but in certaine other bookes, amongst which are the bookes of the Maccabees†.* And as concerning the authoritie of these bookes, when it was objected against him, that *Razis* killed himselfe, and therefore it was lawfull by the Scripture for a man to kill himselfe; amongst other answeres he returnes this for one‡: "The Jewes do not esteeme this Scripture called the Maccabees, in such sort, as the Law, the Prophets, and the Psalmes, to which Christ giveth testimony, as to them that beare that witnessse of him, saying, It behoved that all these things should be fulfilled that are writtten of mee in the Law, the Prophets, and the Psalmes; but it is

* In Machabæorum libris etsi aliquid Mirabilium numero inserendum conveniens fuisse ordini inveniatur, de hac tamen nulla cura fatigabimur quia tantum agere proposuimus ut de Divini Canonis Mirabilibus exiguum expositionem tangeremus. Aug. de Mirab. sacræ Scrip. l. 2. c. 34.

† Hæc supputatio non in Scripturis sanctis quæ appellantur Canonice, sed in aliis invenitur in quibus sunt et Machabæorum libri. De civ. Dei. l. 18. c. 36.

‡ Scriptura quæ appellatur Machabæorum recepta est ab Ecclesia non inutilitèr si sobriè legatur vel audiat maxime propter illos Machabæos qui pro Dei lege indigna perpassi sunt. Aug. contra secundum Ep. Gaud. h. 2. c. 23.

received of the Church not unprofitably, so that it bee read and heard with sobrietie, especially because of these Maccabees, which indured grievous persecutions for the Lawe of God."

In the Sixth Age, Ann. 500 to 600.

Junilius Bishop of *Africa* excludeth from the Canonick bookes, *Judith*, the *Maccabees*, and the booke of *Wisedome*: and concerning them, he puts this question, and resolves it: "Why are not these books inserted amongst the Canonick Scriptures? Because (saith he) the Jewes did make a difference of them, as St. *Hierome* and others doe testifie*."

Isidore is a witness, that our doctrine was professed in the church in his daies: "There are other bookes, as namely, the Wisdom of Solomon, the book of Jesus the Son of Syrach, the books of *Judith*, and *Tobias*, and the *Maccabees*, which are read, but not written in the Canon†."

In the Seventh Age, Ann. 600 to 700.

Gregory the Great did account the bookes of *Maccabees* *Apocryphall*: *Wee doe not amisse* (saith

* Quare hi libri non inter Canonicas Scripturas currunt. M. Quoniam apud Hæbreos quoque super hac differentia recipiebantur sicut Hier. cæterique testantur. Jun. de part. divinæ legis. lib 1. cap 3.

† Sent præterea alii quidem libri ut Sapiencia Solomonis, liber Jesu filii Syrach, et lib. Judith et Tobie, et libri Machabæorum qui leguntur quidem sed non scribuntur in canone. Isid. Prænot, Elucid. de script. et Scripturis sac. c. 6 et 7.

hee)

hee) if wee produce a testimony out of the bookes of Maccabees, though not Canonically, yet published for the instruction of the Church*. This is witnessed also by Catharinus their own Scholeman: Gregory (saith hee) led as I conceive, by the authoritie of Saint Hierome, did seeme to graunt, that those bookes were not Canonically, although hee produced testimonies out of them†. But learned Occham more plainly declares his opinion touching Gregorie. According to Gregorie's doctrine (saith hee) the booke of Judith, Tobias, the Maccabees, Ecclesiasticus, and the booke of Wisedome, are not to bee received for the confirmation of any doctrine of faith‡.

In the Eighth Age, Ann. 700 to 800.

Damascene who was canonized a Saint, for his service at the 2nd Councell of Nice, tells us, it is *operæ pretium*, &c. "Worth our paines, to search and know, that there are two and twentie bookes of Canonically Scripture; and as touching the Apocryphall, he termes them, *εναρτελοι μὲν καὶ καλοὶ*,

* De qua re non inordinate agimus si ex libris licet non Canonice, sed tamen ad ædificationem ecclesiæ editis testimonium proferimus. In Job. lib. 19. cap. 13.

† B. Gregorius autoritate ut opinor Hier. motus videtur concedere illos non esse Canonicos cum tamen de iis producat testimonia. Cathar. opusc. de lib. Canonicis.

‡ Secundum Greg. in Moralibus liber Judith, Tob. et Machabæorum, Eccles. atque lib. Sapientis non sunt recipiendi ad confirmandum aliquid de fide. Occ. Dial. part 3. tract. 1. l. 3. c. 16.

they

they are full of vertuous instructions, but are not numbred amongst the Prophets, neither were they layd up in the Arke*." This Author is confessed to bee ours in this poynt: insomuch as *Canus* professeth, that *Damascene* and *Athanasius* were of his opinion, and were followed in this by many Divines†.

In the Ninth Age, Ann. 800, to 900.

Nicephorus, Patriarch of *Constantinople*, gives us to understand, that the bookes of the Old Testament were twenty and two. And in treating of the *Apocryphall* bookes, hee mentioneth in particular, the books of *Maccabees*, the *Wisdom* of *Solomon*, *Ester*, *Judith*, *Susanna*, *Tobit*‡.

Alcuinus, Abbot of *Saint Martins* at *Tours* in *France*, writing against *Elipantus*, Bishop of *Tolledo*, tells him, that hee "urged authorities out of the booke of *Jesus* the sonne of *Syrach* §: but (saith hee) *Saint Hierome* did testifie, that with-

* Ἰσέον δὲ ὡς εἰκοσι, καὶ δύο βιβλοὶ εἰσι τῆς παλαιᾶς διαθήκης κατὰ τὰ σοιχεῖα τῆς ἑβραϊδὲς φωνῆς. *Damasc. Orth. fid.* l. 4. c. 18.

† Nec ab hac sententia alienus fuit Damascenus quos Theologi multi secuti sunt. *Canus loc. Theol. lib. 2. cap. 10.*

‡ Οὐ τῆς παλαιᾶς βιβλία (πλ.) *Niceph. Patr. C. P. Canon. Script. in operibus Pisthai.*

§ In libro *Jesus filii Syrach* hæc præfata sententia legitur quem librum B. Hier, atque Isidorus inter Apochry (id est) dubias scripturas deputatum esse absque dubitatione testantur. Qui etiam liber non tempore Prophetarum sed sacerdotum sub *Simone Post. Max.* regnante *Ptolemæo Evergetæ* conscriptus est. *Alc. advers. Elip. l. 1. col. 941.*

out

out question it was to bee reputed amongst the Apocryphall and doubtfull bookes; *and withall addeth*: This booke was not written in the time of the Prophets, but under the raigne of Ptolemy, and Simon the high Priest."

In the Tenth Age, Ann. 900, to 1000.

Aelfrick Abbot of *Malmsbury*, in his Saxon treatie of the old Testament, tells us, "There are two bookes more placed with Solomon's workes, as if he had made them, which for likenesse of stile, and profitable use, have gone for his, but Jesus the son of Syrach composed them: one is called *Liber Sapentie*, the booke of Wisedome; and the other *Ecclesiasticus*, very large bookes, and read in the Church of long custome, for much good instruction: amongst these bookes the Church hath accustomed to place two other, tending to the Glory of God, and intituled, *Maccabeorum*. I have turned them into English, and so reade them you may if you please, for your owne instruction*."

In the Eleventh Age, Ann 1000, to 1100.

Petrus Cluniacensis after the recitall of the Canonickall bookes, saith, "There are besides the authentickall bookes, sixe others not to be relected, as namely, *Judith*, *Tobias*, *Wisedome*, *Ecclesiasticus*, and the two bookes of *Maccabees*, which though they attaine not to the high dignitie of

* *Aelfrick* of the Old Testament. ps. 17-22. 23.

the former, yet they are received of the Church, as containing necessary and profitable doctrine *."

In the Twelfth Age Ann. 1100 to 1200.

Hugo de Sancto Victore.] "All the Canonically bookes of the Olde Testament, are twentie two: there are other bookes also, (as namely) the Wisdome of Solomon, the booke of Jesus the sonne of Syrach, the bookes of Judith, Tobias, and the Maccabees; which are read, but not written in the Canon †."

Richardus de S. Victore was living at this time, and hath the same words: "All the bookes are twenty two: there are other bookes also, (*as namely*) the booke of Wisdome and Maccabees, and which are read in the Church, but not written in the Canon †."

In the Thirteenth Age, Ann. 1200, to 1300.

Hugo Cardinalis, speaking of the bookes rejected by us, saith, *These bookes are not received by the Church for proove of doctrine, but for information of manners* §. And in his Preface to *Tobias*

* De author. veter. Test. Epist. contr. Petro Busianos.

† Omnes ergo fiunt numero 22, sunt præterea alii quidam libri ut Sapientia Solomonis, liber Jesu filii Syrach, et liber Judith, et Tob. et libri Machab. qui leguntur quidem, sed non scribuntur in Canone. Hugo de S. Vict. Prenot. Elucid. de scrip. et descript. sacris. ca. 6. et cap. 7.

‡ Omnes sunt numero 22 sunt præterea et alii libri ut sapientie, &c. Rich. Except. li. 2. cap. 9.

§ Hugo in Prologum Galeatum.

(hee

(hee saith) *they are not accounted amongst the Canonick Scriptures**.

Bonaventure, in his Preface before the Exposition of the *Psalter*, sheweth which are the Canonick bookes of Scripture: and passing by the bookes of the New Testament, hee reckoneth all those, and those onely that *Hierome* doth, sorting them into their severall rankes and orders as the *Hebrewes* doe.

In the Fourteenth Age, Ann. 1300 to 1400.

Gul. Occham saith, "According to *Hierome* in his Prologue before the booke of Proverbs; and *Gregory* in his Moralls, the bookes of Judith, Tobias, and the Maccabees, Ecclesiasticus, and the booke of Wisdome, are not to bee received for confirmation of any matter of faith: so also it readeth those two volumes of Ecclesiasticus, and Wisdome, for the edification of the people, but not for confirmation of poynts of faith and religion†."

Nicholas Lyra.] "After that (by the assistance of God) I have handled the Canonick bookes of Scripture, beginning from Genesis, and proceeding to the end of the Apocalypse; being confident of the same ayde and assistance, I purpose to write of those bookes, which are not in the Canon, as namely the booke of Wisdome, Ecclesiasticus, Judith, Tobias, and the bookes of Macca-

* Prolog. in Tobiam.

† Occham Dial. part 3. Tract 1. li. 3. cap. 16.

bees*." This Author is so truly ours in this poynt, that *Picus Mirandula* professeth, *Lyra* saith, "Neither the bookes of Tobit, nor Judith, nor the Maccabees, nor Wisedome, nor Ecclesiasticus, nor Baruch, nor the last bookes of Esdras, are to bee reckoned in the Canon; but notwithstanding they are received of the Church, and are read for rectifying of manners, although their authoritie is of lesse account for prooffe of those things which are in controversie†."

In the Fifteenth Age, Ann. 1400 to 1500.

Alphonsus Tostatus gives his voyce with the reformed Churches. "Although (*saith hee*) the bookes (in question) bee received of the Church, yet are they not of any solid authoritie; and therefore they are unprofitable to prove, and confirme those things which are called in question, according to Saint Hierom †."

Dionysius

* Postquam auxiliante Deo scripsi super libros sacre scripture Canonicos—alios intendo scribere qui non sunt de Canone, scil. liber Sapientie, Eccles. Judith, Tobias, et libri Machabeorum. In Præfat. Tobie.

† Nicholas Lyra in præfatione in librum Tobie dicit, neque eum, neque Judith, neque Machabeorum, neque Sapientie, neque Ecclesiasticum, neque Baruch, neque ultimos Esdræ in Cånone haberi, recipi tamen in Ecclesia, legique ad mores informandos, quanquam eorum authoritas ad probanda ea que in contentiõnem veniunt minus idonea reputetur. Joh. Fr. Pic. Mirand. Theorem 5.

‡ Quæquam isti libri ab Ecclesia recipiantur nullius authoritatis solidæ sunt, idè ad confirmandum et probandum ea que

Dionysius Carthusianus, in writing upon *Ecclesiasticus*, (saith) "That booke is not of the Canon, (that is) amongst the Canonically Scriptures, although there bee no doubt made of the truth of that booke*." This is confessed likewise by our adversaries: "*Dionysius Carthusianus*, and *Lyra*, doe not denie the Historie of Susanna to bee true, but they denie the bookes of Judith, Tobit, and the Maccabees do appertaine to the Canonically Scriptures."

Thomas Waldensis, cites out of *Hierome*, the Canon of the Olde Testament in these words; "As there are twentie two letters, by which we write in Hebrew all that wee speake, so there are accounted twentie two bookes, by which as letters, wee are instructed in the doctrine of God; and withall addeth, that the whole Canonical Scripture is contained in the two and twentie bookes†."

Antonius tells us, that *Aquinas*, and *Nicholas de Lyra* say, "The Apocryphall bookes rejected by the Hebrewes, are not of that authoritie that a man may argue from their sayings as efficaciously que in dubium venerint inutiles sunt, &c. Tost. pref. in lib. Paralip. q. 2.

* Denique liber iste non est de Canonis id est inter Scripturas Canonicas computandus, quamvis de ejus veritate non dubitatur. *Dyonis. Carth. prolog. in Ecclesiast. Peres. in Dan. lib. 16. p. 742.*

† Ita 22 volumina supputantur quibus quasi literis et exordis in Dei doctrina, &c. *Wald. doct. fidei lib. art. 2. circa initium.*

touching

touching poynts of faith, as from other writings of the sacred Scriptures; and therefore happily they have such authoritie as the sayings of holy Fathers, which are approved by the Church*," but not as the Canonickall Scriptures themselves.

In the Sixteenth Age, Ann. 1500 to 1600.

Cardinall *Cajetan* tells us, "The bookes in question betwixt us (*as, namely*) Judith, Tobit, the Maccabees, the books of Wisedome, and Ecclesiasticus, are reckoned by *Hierome* amongst the Apocryphall books, neither be thou troubled, (*saith hee*) O Novice, if elsewhere you finde these bookes reckoned amongst the Canonickall Scriptures, both by sacred Councells, or by the holy Doctors of the Church, for they are to bee reduced to the rule of *Hierome*, that those bookes may not bee accounted Canonickall, that is, to regulate our faith, but they may bee termed Canonickall for the edification of the faithfull †." This testimony

* Anton. par. 3. tit. 18. ca. 6. just. finem. Dicit Thomas 2. 2. Nichol. de Lyra super Tobiam, scil. isti non sunt tantæ authoritatis quod ex dictis eorum posset efficaciter argumentari, in his quæ sunt fidei, sicut ex aliis libris sacræ scripturæ, unde fortè habent authoritatem talem qualem habent dicta sanctorum Doctorum approbato ab Ecclesia.

† Reliqui, viz. Judith, Tobie, Machabæorum libri, cum Sapientia et Ecclesiastico à Divo Hier. inter Apocryphæ locantur. Nec turberis (Novitie) si alicubi reperias libros istos inter Canonicos supputari vel in sacris Conciliis, vel in sacris doctoribus nam ad Hieronymi lineam reducenda sunt, tam verba Conciliorum

testimony of *Cajetan*, against the Tenet of the Church of Rome, fully agrees with us, in so much that *Ambrosius Catharinus*, a Romanist, professeth, that *Cajetan* in this poynt committed almost as many sinnes as hee delivered words. And his fellow *Camus* protesteth, that "Hee is ashamed, that a man otherwise ingenious and learned, and a godly pillar of their Church, should so much degenerate from the learned professors of the Romane Faith, that when all Writers agree, that the name of Canonick is sacred and divine, onely *Cajetan* should say the Bishops and Councells did otherwise understand it*." And for a conclusion, *Arias Montanus*, in his Edition of the Bible, tells us, "There are added to that Edition bookes written in Greeke, (as namely, Toby, Judith, Hester, the Booke of Wisedome, Ecclesiasticus, Baruch, the Additions to Daniel, and the two bookes of Maccabees) the which bookes (saith hee) the Orthodoxe Church following the Hebrew Canon, reckons amongst the Apocrypha†." And thus by

Conciliorum quam Doctorum, sic ut libri isti non sint Canonici, id est regulares ad firmandum ea quæ sunt fidei, possunt tamen dici Canonici, id est regulares ad ædificationem Fidelium. Cajet. in fine com. Hist. veter. Testament.

* In hujus vero confirmatione argumenti Ambrosius Catharinus, Cajetanum affirmat tot peccata admisisse, quot verba penè effudit. Can. lib. 2. cap. 11.

† Accesserunt et huic Editioni libri Græcè scripti quos Ecclesia Orthodoxa Hebraorum Canonem secuta inter Apocryphos recenset. Arias Mon. in the Frontispiece of the Bible. Edit. Antwerp. ex Offic. Plant. Ann. 1684.

our

our adversaries owne confessions, the true and Orthodox Church did reject those Apocryphall bookes which our Church refuseth, which the Trent Councell allowes at this day for Canon-icall. And thus briefly I have produced a Catalogue of ancient Fathers, and moderne Writers in the Romane Church, who have witnessed with us the same Canon of Scripture which wee professe at this day, whereby I have given you a taste of that challenge, (which God willing I purpose heereafter to make good in the principal points of our Religion) that our Church and doctrine hath continued Visible in all ages, even to the dayes of *Luther*.

SECT. VI.

OUR ADVERSARIES' PRETENCES FROM THE AUTHORITIES OF FATHERS, AND COUNCELS, TO PROOVE THE APOCRYPHALL BOOKES CANONICALL, ANSWERED.

THE former Testimonies are so true, and pregnant in our behalfe, that our learned adversaries are inforced to confesse, that most of those Authors did reject the bookes in question for Apocryphall. To say nothing of the *Trent Anathema*, layd upon those reverend Fathers, and learned
 Doctors,

Doctors, of the ancient and modern Churches, who rejected those bookes in all ages; let us weigh their chiefest reasons and arguments for defence of their cause, and it will appeare, there are no solid and certaine authorities, to prove the *Apocryphall* books in question for canonicall. To instance in particulars: *Bellarmino* saith, the booke of *Judith* was held by *Hierome* for *Canonicall*; and withall pretended this reason for it, *This booke hath a singular testimony from the famous and first generall Councell of Nice**. It is true, that both contending parties subscribe to this first and best Councell of *Nice*; but I pray where is that Canon to be found? and sure I am there is no such testimony extant, as is pretended by the Cardinall: nay more, *Salmeron* his fellow Jesuite protesteth, *Saint Hierome affirmeth the booke of Judith Apocryhall*†. And *Acosta* the Jesuite professeth; (*è Canone exemit*) hee exempted it out of the Canon†; and as touching the Councell of *Nice*, their owne *Lindanus* proclaimeth, that this assertion gives him great cause of doubting; for if the “*Nicene Councell* did anciently reckon the booke of *Judith* in the Canon, why did not the Councell of *Laodicea* reckon it? why did not *Nazianzene* make mention of it? what meant hee to say, the Church at that time did reade the bookes of *Judith*, *Tobie*, and the *Maccabees*, but

* Bell. lib. 1. de verbo Dei. c. 12.

† Asservit esse Apocryphum. Salm. Com. in Hebr. disp. 2. Acost. lib. 2. de Christo Revel. c. 13.

did

did not receive them amongst the Canonickall Scriptures*."

Againe, looke upon the Councell of *Laodicea*, called in the yeare 364, there you shall finde the booke of *Judith*, by the testimonie of *Binius* himselfe, rejected for *Apocryphall*†, and this Councell is confirmed by the second Canon of the sixth Generall Councell of *Trullo*; which the Fathers of that Councell would never have done, if the first Generall Councell of *Nice* had decreed the contrary.

I proceed to the examination of the chiefeest ground and principall cause of their Trent Decree. The third Councell of *Carthage*, called in the time of *Siricius* Bishop of Rome, about the yeere 399, touching the Apocryphall bookes, makes this declaration: *It pleaseth us, that nothing be read in the Church, besides the Canonickall Scriptures*: and there they publish for the Canonickall bookes, *Tobie, Judith, Hester, Esdras, and the two bookes of Maccabees*‡. And to this Councell (say the

* Quod mihi dubitantis suspicionem sub indicare videtur, nam Nicenæ Synodus olim hunc librum in Canonem redegerat cur annis 80 post non accenset cum Synodus Laodicenæ? cur Nazianzenus, ejus non meminit? quid sibi vult quod idem, &c. Lind. Panopl. lib. 3. cap. 3.

† Bin. Not. in Concil. Rom. sub. Sylvest.

‡ Placuit ut præter scripturas Canonicas nihil in Ecclesiâ legatur sub nomine divinarum scripturarum: sunt autem Canonica Scripturæ, Tobias, Judith, Hester, Esdræ libri duo Machabeorum libri duo. Conc. Carth. 3. circa tempora Syricii Canone 47.

This

Romanists) Saint *Austen* subscribed. This testimony I confesse, is extant in the 47 *Canon* of this Councell; but give mee leave to tell you, the Church of Rome doth not generally avowe that *Canon* of that Councell. It is the confession of Cardinall *Baronius*; *Haud omnes, &c.* "Not all the *Canons* of this Councell are established, but they are allowed in divers other Councels of Carthage, as namely, that *Canon* wherein the number of sacred bookes were defined *." And *Binius* the publisher of the Councells, makes the like acknowledgment, that the 50 *Canons*, which were intituled to that Councell, were not all confirmed by it, but by other Councells of Carthage, (as namely) the 47 *Canon*†; and that which argues suspicion of a forged *Canon*, the bookes of *Maccabees* which are inserted in the Latine copie of that Councell, are not to be found in all, or any of the ancient Greeke copies or Manuscripts‡. Neither is this Councell of that authoritie as the

* *Haud omnes Canones in hac Synodo sanciti probantur, sed diversis aliis conciliis Carthaginensibus, ut inter alios iste, quo sacrorum librorum certus numerus definitur. Baron. An. 397. num. 46.*

† *Canones 50 quorum tituli hic assignantur non omnes in hac Synodo, sed diversis aliis conciliis Carthaginensibus sanciti probantur inter alios 19. 30. et. 47. which last Canon is the Canon in question. Bün. in Concil. Carth. 3.*

‡ *Hic Canon Carthaginensis Concilii extat in collectione Canonum Cresconii Africani Episcopi nondum edita sed ibi Machabæorum libri non recensentur ne in omnibus Græcis codicibus editis, et MSS. Christ. Justellus observ. et Not. in Cod. Canonum Eccle. Africanæ.*

T

Romanists

Romanists themselves pretend; for when our learned Protestants doe otherwise produce this Councell against the head of their Church, *Bellarmino* makes answer, "This Provinciaall Councell ought not to bind the Bishop of Rome, nor the Bishops of other Provinces*." If we oppose against it the Councell of *Laodicea*, which decreed those bookes for Apocryphall, *Bellarmino* makes answer, "The Councell of *Carthage* is of greater authoritie then that of *Laodicea*, because it is later, and because it was Nationall; but the Councell of *Laodicea* was provinciaall†." In the one place, when it seemingly makes for him, hee termes it a *Nationall* Councell, in the other, when it plainly makes against him, hee termes it *Provinciaall*. But, *Oportet esse memorem*, Falsehood had need have a good memory. It is usuall with *Bellarmino*, with *Canus*, with *Costerus*, and the best learned Romanists, to excuse Saint *Hierome*, Saint *Austen*, Saint *Gregorie*, and many others, which denied the *Apocrypha* for part of the divine Canon, with this generall Answer: "It was no sinne, no heresie in them to reject those bookes, because no Generall Councell in their dayes had decreed any thing touching them‡." If therefore no Generall Councell had decreed the true Canon of Scripture in, their dayes, how

* Bell. de Roman. Pont. lib. 2. cá. 31. Quintum.

† Bell. de Concil. author. lib. 2. cap. 8. Decimo.

‡ Bell. de verbo Dei. lib. 1. cap. 10.

comes

comes it to passe, that *Bellarmino* cites the Councell of *Nice* for the booke of *Judith*? Why doe the Romanists claime the antiquitie of their Canon from the Councell of *Carthage*? Why doe they professe in honour of that Councell, that it was generally received, and that St. *Austen* subscribed to it; when as that Canon touching the Apocryphall Scriptures was not decreed, nor confirmed by that Councell by their owne confessions? But admit the Councell of *Carthage* had decreed it, yet can any man proove that the Church at that time did receive the bookes of *Judith*, of *Hester*, of the *Maccabees*, and the rest, for the rule of faith? Shall we think that St. *Austen* maintained the Canon of Scriptures contrary to St. *Hierom*? must we believe that the Councell of *Carthage*, within lesse then thirtie yeeres did decree contrary to the Councell of *Laodicea*? nay more, is it so much as probable, that both those Councells should bee confirmed by one and the same generall Councell of *Trullo*; and yet one should decree a contrary Canon of Faith against the other? And as touching Saint *Austen*'s subscription to that Councell, it is a sufficient allegation against it, that the 47 Canon was never decreed in that Councell; and the rather it appeares by this, for that St. *Austen* did not allowe the booke of *Judith*, of *Wisedome*, of *Ecclesiasticus*, and the *Maccabees* for Canonically, (all which are expressly decreed in the Councell of *Carthage* for Canonically.) Touching the booke of *Judith*, he tells us, *the Jewes never received it into*

*the Canon of Scriptures**; and withall there he professeth, that the *Canon of the Jewes was most authentical*. Touching the bookes of *Wisedome* and *Ecclesiasticus*, hee tells us, *Solomon was a Prophet, as his workes* (namely) *the Proverbs, the Canticles, and Ecclesiastes doe witnesse, all which are Canonically*; but *Ecclesiasticus, and the booke of Wisedome, were onely called his for some likenesse of stile*: but all the learned affirme them none of his: yet the *Westerne Churches held them anciently of great authoritie**. And lastly, touching the bookes of *Maccabees*, hee declareth by pregnant and severall reasons, that they are Apocryphall; First, by way of distinction hee tells us, this reckoning is not found in the Canonically Scriptures, but in other bookes, which the Church receiveth for Canonically. Secondly, hee tells us, they are accounted Canonically, for the suffering of holy Martyrs; whereas the Canonically bookes are simply and absolutely of themselves and for themselves Canonically. Thirdly, hee tells us, the Church did receive them not unprofitably, which is as poore a testimony as hee could have given of his owne works. Fourthly, they are received (with this condition) *if they be spherly read in the Church*. And lastly, hee giveth this speciall reason in behalfe of the true Canon of Scripture; Christ giveth his Testimonie to those bookes, as

* St. Aug. de Civit. Dei. lib. 18. c. 26. et l. 17. c. 20.

† August. de Civit. Dei. lib. 17. c. 20.

namely,

namely, to the *Law*, to the *Prophets*, to the *Psalmes*, because all they beare witness of him : but the Apocryphall bookes neither witness any thing of Christ, neither are they contained under all, or any of those bookes, which Christ himselfe divided into the *Law*, the *Prophets*, and the *Psalmes*.

It is true, there was *Canon Ecclesiasticall**, wherein all; or most part of the Apocryphall bookes, which are now read and received in our Churches, were anciently read for example of life, and instruction of manners, and for that cause were commonly called *Canonicall*: and in this manner Saint *Austen* speaking of the *Maccabees*, tells us, *These books the Church did account Canonicall, which the Jewes did not*†: yet withall he professeth in the same Tract, that those bookes which were not in the Jewes' Canon, and yet were received of the Church for *Canonicall*, were of lesse force and authoritie; when as it cannot be denied, that all the bookes truly and divinely *Canonicall*, were alwayes reputed of equall force and authoritie. Againe, there was *Canon divinus*‡, a divine Canon; which was held the rule of Faith, wherein was numbred onely the twentie two bookes of Scripture committed to the Jewes; and this *Canon*, St. *Austen* (who termed the bookes of

* *Proto-canonicali. Deutero-canonicali.*

† *Hos libros non Judai, sed Ecclesia habet pro Canonicis,* Aug. de civit. Dei. lib. 18. cap. 36:

‡ *Aug. de civit. Dei. lib. 17. cap. 20.*

Maccabees Canonically) doth distinguish from the *Canon Ecclesiasticall*, and gives his very instance in the bookes of *Maccabees*: "There may be something (saith hee) found in the books of *Maccabees*, worthy to bee joyned with the number of those miracles; yet hereof will wee have no care, for that we intend the miracles, *Divini Canonis*, which are contained in the divine Canon*." And thus he distinguished the bookes of *Maccabees*, which he termed Canonically, for instruction of life, from the divine *Canon* of Scriptures, which were received for confirmation of faith†: and that divine *Canon* onely, hee acknowledgeth to be given by inspiration from God, and to bee of most certaine credit and highest authority in the Church; and for that cause hee gives this further rule; "The bookes which were received of all Churches (such as were in the divine *Canon* among the Jewes) were of greatest authoritie, and ought to bee preferred before those which were not generally received of all the Churches‡." And thereupon, *Bellarmin* confesseth, by way of resolution, "That Saint *Austen* was most certaine, that all Canonically bookes were of infallible truth, but was not alike certaine, that all the bookes of Scripture were Canonically: for if he did think so,

* In Machabæorum libris etsi aliquid Mirabilium de divini Canonis Mirabilibus exigua expositionem tangeremus. Aug. de Mirabil. sacræ Scrip. lib. 2. cap. 34.

† Canon. Morum. Canon Fidei: Cajet.

‡ Bell. de verbo Dei. lib. 1. cap. 10.

yet

yet hee knew the poynt was not as yet defined by a generall Councell ; and therefore without any staine of heresie, some bookes might not bee received of some persons for Apocryphall *."

Since therefore the pretended *Canon* of the *Nicene* Councell is not extant ; since their suggested *Canon* of the third Councell of *Carthage*, by their owne confessions, is not confirmed in that Councell ; since the bookes of *Maccabees*, which are joyned with the *Apocryphall* bookes in the Latine copies, are not to bee found in the Manuscripts of the ancient *Greeke* copies ; nay more, since contrariwise, wee have the testimonie of Christ and his Apostles for the intire *Canon* comprehended in the *Law*, in the *Prophets*, and in the *Psalmes* ; since we have the Councell of *Loadicea*, in the Primitive Church, generally received, and afterwards confirmed by a general Councell ; since wee have the consent of the ancient Fathers, and the ample testimonies of the Bishops and Cardinals, and learned Writers, in the bosome of the *Roman* Church, who witnesse with us the Antiquity and Universality of our Canon in all ages ; I hope wee may with good reason reject the *Apocryphall* Scriptures, as often as they are produced

* Divum Augustinum fuisse certissimum omnes libros Canonicos esse infallibilis veritatis, sed non fuisse æquè certum de omnibus libris quos enumeraverat qui essent canonici, nam si ità sentiebat, rem non fuisse adhuc à 'generali Concilio definitam et propterea potuisse sine labe hæresios quosdam libros ab aliis non recipi. Idem ibidem.

against

against us for Freewill, for Purgatory, for Prayer for the dead, for Invocation of Saints, for Worshipping of Angells, and the like: these things I say rightly considered, and patiently heard on both sides, I shall appeale to their owne learned Cardinall *Cajetan's* confession, who concludes for the antiquitie of our doctrine, and the Universallitie of the *Jewes' Canon*, with one and the same reason: *All Christians receive a double benefit by the Apostacie and obstinacie of the Jewes; one is to know which are the true bookes of the Olde Testament: for if all the Jewes had been converted to the faith of Christ, then would the world have suspected that the Jewes had invented those promises which are of Christ the Messias: but now for as much as the Jewes are enemies unto Christ, they beare witnesse unto us, that there are no bookes Canonically, but those only which the Jewes themselves acknowledged to bee Canonically*.*

To conclude therefore this first poynt, since *the Scripture is the most certaine and safest rule of Faith* †, by our adversaries owne confession; since the Canonically bookes of Scripture, (which are the onely rule of Faith,) are contained in the

* *Duas maximas utilitates ex Judæorum obstinacia percipimus: altera est fides librorum sacrorum. Si enim omnes conversi essent ad Christum putaret jam mundus Judæorum ad inventionem fuisse—quod fuerit promissus Messias, sed ubi inimici Christi Judæi perseverant et testantur nullos alios apud Patres fuisse libros canonicè sacros nisi istos. Cajet. Comment. in Rom. c. 11.*

† *Bell. de verbo Dei. lib. 1, cap. 2.*

Law, in the *Prophets*, and the *Psalmes*, under all or any of which the Apocryphall bookes are not contained; I say, to leave this certaine and safe way, and receive Apocryphall additions to that Word, when it is strictly forbidden by God himselfe, *Thou shalt not adde to this Word**: this is *Via Dubia*, a doubtfull and uncertaine way; this is *Via Devia*, a wandring and By-way.

But because our adversaries insist upon another ground, (viz.) *That by no other meanes wee can know the Scriptures to be divine, nor the bookes to bee holy* † and (Canonicall,) but onely from unwritten Tradition, I will leave them to their *Apocryphall* Scriptures, and pursue them in their unwritten traditions in the next place.

* Deut. iv. 2. & c. xii. 32. Prov. xxx. 6. Revel. xxii. 18.

† Non aliundè nos habere Scripturam esse divinam, et qui sunt libri sacri, quam ex Traditionibus non scriptis. Bel. de reſb. Dei. lib. 4. c. 4.

SECT. VII.

THE ROMANISTS IN POYNT OF TRADITIONS
CONTRADICT THE TRUTH, AND THEMSELVES;
GROUNDING MOST OF THEIR ERRONIOUS DOC-
TRINE UPON UNWRITTEN TRADITIONS, AND
YET FREQUENTLY ALLEDGE THE WRITTEN
WORD FOR THEM.

It is the first Article of the Romane Creed, to which all Bishops and Priests are sworne: *I admit and embrace the Apostolicall and Ecclesiasticall Traditions, and the other observations and constitutions of the Church**. What are meant by those Observations and Constitutions of the Church, and how the Priests are bound to imbrace them, the Councell of Trent declareth in this manner: "Traditions appertaining to faith and manners, as if they were dictated by Christ himselfe with his own mouth, or by the holy spirit, and preserved by a continuall succession in the Catholique Church, the Councell receiveth with equall reverence and religious affection, as shee receives the holy Scriptures themselves†."

Here was the first alteration made, touching the

* Bulla Pii IV. Art. 1.

† *Necnon Traditiones ipsas tum ad fidem tum ad mores pertinentes—pari pietatis affectu ac reverentia suscipit et venerantur.* Conc. Trid. Sess. 4. Decret. 1.

rule

rule of Faith; and from the Decree of this Councell, *Bellarmino's* doctrine began to take place. *The Scripture is but a partiall, not a totall rule of Faith**: for certainly till this time, Traditions concerning faith and manners, were never reputed of equall authoritie with the Scriptures, nor a part of the Rule of Faith. It was the Tenet of *Aquinas*, (and the later Schoolemen knew no other doctrine, till the Councell of Trent) "The doctrine of the Prophets and Apostles is called Canonically, because it is the rule of our understanding, and therefore no man ought to teach otherwise†." But you shall observe from, and after this time, the Romanists performed their oath (*Ex abundanti*) I may say more then enough, Cardinall *Baronius* tells us, "Tradition is the foundation of Scriptures,—and excells them in this, that the Scriptures cannot subsist, unlesse they bee strengthened by Traditions, but Tradition hath strength enough without the Scriptures‡." And that the world may know it is usuall with our adversaries, not onely to equall their unwritten Traditions, but also to advance them above the Scriptures, let their sayings bee weighed by any indifferent man, and it will appeare, the Scriptures are of so little use or esteeme with them, as if they were not worthy to be named in poynts of controversie betwixt us.

* *Regula partialis non totalis.* Bell.

† *Aquin. in 1. ad Tim. cap. 6.*

‡ *Baron. An. 58. n. 11.*

"Traditions,

“Traditions (saith *Lindan*) are the most certaine foundations of Faith, the most sure ground of the sacred Scriptures, the impenetrable buckler of Ajax, the suppresser of all heresies*.” On the other side, the *Scripture* (saith hee) “Is a nose of waxe, a dead and killing letter without life, a meere shell without a kernell, a leaden rule, a wood of thieves, a shop of heretiques,” and the like. *Costerus* the Jesuite tells us for certain, “It was never the minde of Christ, either to commit his mysteries to parchment, or that his Church should depend on paper writings:” but say the *Rhemists*, “Wee have plaine Scriptures, all the Fathers, most evident reasons, that wee must either beleieve Traditions, or nothing at all †:” nay more, saith *Costerus*, “The excellencie of the unwritten word doth far surpasse the Scriptures, which the Apostles left us in parchments; the one is written by the finger of God, the other by the penne of the Apostles; the Scripture is a dead letter written in paper or parchment, which may be razed or wrested at pleasure; but Tradition is written in mens hearts, which cannot be altered: the Scripture is like a scabberd, which will receive any sword, either leaden, or wooden, or brazen, and suffereth itselfe to be drawn by any interpretation: Tradition retaines the true sword in the scabberd; that is, the true sense of

* *Lindan Panopl.* l. 1. c. 22. l. 5. c. 4. l. 1. c. 6. &c.

† *Rhem. Test.* in 2 *Thess.* 2. v. 19.

the Scripture in the sheath of the letter. The Scriptures doe not containe clearely all the mysteries of Religion, for they were not given to that end, to prescribe an absolute forme of faith; but Tradition containes in it all truth, it comprehends all the mysteries of faith, and all the estate of Christian Religion, and resolves all doubts which may arise concerning faith; and from hence it will follow, that Tradition is the Interpreter of all Scriptures, the Judge of all Controversies, the Remover of all errors, and from whose judgment we ought not to appeale to an other Judge, yea rather all Judges are bound both to regard and follow her judgment*."

Now if we looke backe, and consider those blasphemous speeches used against the Scriptures, and compare those passages, with the reverend regard they give unto Traditions, wee cannot but conceive there were some speciall reasons that induced the Pope and Trent Councell to set Traditions in the first place. *Andradius*, who well understood the state of the Church of Rome, being present at the making of that decree, gives this generall lesson in their behalfe: *Many poynts (of Romane doctrine) would reele and totter, if they were not supported by the helpe of Traditions*†. But it may not bee forgotten, their owne Monke *Petrus de Sutor* more particularly shewes

* Coster. Euchrist. cap. 1. pag. 44.

† Quam Traditionum auctoritatem si tollas nutare jam et vacillare videbuntur. Andrad. de Orth. expli. lib. 2.

one speciall cause why the Scriptures were denied unto the lay-people; (*viz.*) "Because many things being taught by the Romane Church, and not contained in the Scriptures, would more easily drawe the people from the traditions and observances of their Church*." And another reason why Traditions are in that special request above the Scriptures, is rendered by their owne Bishop *Canus*: "Because Tradition is not only of greater force against heretiques, then the Scripture, but almost all disputation with heretiques, is to bee referred to Traditions†." Thus you see by the confessions of two learned Romanists, there was great cause why traditions should have the first place amongst the Articles of the Creed; for the one saith, they prevent the reading of the Scriptures, which otherwise would discover the doctrine of their Church: the other saith, they are more availeable then the Scriptures, to confute the doctrine of heretiques.

These testimonies premised for the honour and authoritie of Papall Traditions, let us examine what are meant by Traditions; and next, which are those Traditions, that are of that high esteeme in the Romane Church: for if their Traditions bee of equall authoritie with the Scriptures, and yet are not contained in the Scriptures, there is great reason they should bee approved by testimonies and witnesses equivalent to the Scriptures.

* Sutor. de Translat. Bibl. c. 22.

† Canus loc. Theol. lib. 3. cap. 3.

Doctor Kellison tells us, that *Tradition is nothing else, but an opinion or custome of the Church, not written in holy Scriptures, but yet delivered by the hands of the Church from time to time, from Christians to Christians even to the last age**. And Saint Austen declareth more properly: *Whatsoever the Universall Church doth hold, not being ordained by Councells, but hath beene ever held, that is beleaved most rightly to be an Apostolicall Tradition*†.

It appears therefore that Papall Traditions, which are of equall authority with the Scriptures, must have Universality of Churches, and consent of ages, (or to use the wordes of their Trent Councell,) *Such as are preserved by a continuall succession in the Catholike Church*. All doctrinall Traditions of this nature, are received by the Reformed Churches; for wee all professe with the same Father, *Whatsoever is used by the Church throughout all the world, is to bee observed, and it would bee most insolent madnesse to dispute against the same*‡. Let us heare therefore out of their owne mouthes, what are those Traditions which are not written in any Apostolique Authour, and yet have those requisite conditions, and speciall characters of the Roman Church, viz. Antiquity, Universality and Succession.

Petrus à Soto § gives us to understand, that

* Kellis. Survey. l. 8. c. 3.

† Aug. lib. 4. contra Donat. c. 24.

‡ Conc. Trid. Sess. 4.

§ Pet. à Soto in lib. cont. Brentium,

the

the sacrifice of the Altar, the unction of Chrysme; Invocation of Saints, Prayers for the dead, the Pope's Supremacie, Consecration of water in Baptisme, the whole Sacrament of Confirmation, Orders, Matrimony, Penance, Extreame Unction; Merit of Workes, Necessitie of Satisfaction, and Confession to a Priest, are all Traditions of the Romane Church. Canisius and Costerus referre to Traditions, the worship of Images, set times of fasting, all the Ceremonies of the Masse*. Melchior Canus tells us, the imploring helpe of holy Martyrs, and celebrating their memories, the worshipping of Images, the consecrating and receiving of the body and blood of Christ by the Priest, the Sacraments of Confirmation and Orders not to bee reiterated, are no where happily to bee found in Scriptures†. But amongst all the Romanists, as it is observed by reverend Whitakers, there is none doth so fully and punctually set down the Traditions of the Romane Church, as their Bishop Lindan, who amongst other Traditions, mentions the Reall presence, the Communion under one kinde, private Masse, Indulgences, Purgatory, Peter's living and dying at Rome‡. All or most of these Traditions are substantiall and fundamentall poynts, and the denyall of them makes a man an heretike in their Church. Now

* Canis. in Catech. c. 5. de precept. Eccles. Coster. in refut. script. Wallesii antith. 6.

† Canus loc. Theol. li. 3. ca. 5.

‡ Whit. contr. 1. c. 5. quest. 6.

it is very observable in the first place, that no unwritten Tradition hath any ground or foundation in the Scripture: for "Tradition is so taken (saith *Peresius*) that it is distinguished against the doctrine, which is found in the Canonickall bookes of Scripture*;" and consequently touching all, or any of the Papall Traditions, there is no use at all of Scriptures. Herein then stands the difference betwixt the Church of Rome and us: "There are many things (saith *Canus*) belonging to the doctrine and faith of Christians, which are neyther contained in the sacred Scriptures, manifestly or obscurely†;" and this he understands by the Traditions of his owne Church: There is no point of Faith taught in our Church, which is not expressly contained in the Scriptures, or by necessarie consequence deduced from thence; and if we receive the witnesse of men, yet the witnesse of God is greater. (1 Joh. v. 9.) But that which is incongruous to common sense, and altogether different from the Romish doctrine, those men which generally professe, that unwritten Traditions are so called, because they are distinguished from the word written: and as *Bellarmino* confesseth, *de signifie that doctrine which is not written by the first Author, in any Apostolique Booke‡*, (either for

* *Peres. de Tradit. p. 4.*

† *Multa pertinere ad Christianorum doctrinam et fidem, quæ nec apertè nec obscurè in sacris literis continentur. Canus. loc. Theol. ca. 3. fund. 3.*

‡ *Bell. de verbo Dei. lib. 4. c. 2.*

want of a continued succession in their Traditions, or to make the ignorant beleieve, the Scripture makes in all poynts for them, I say for those very points (which they terme Traditions unwritten) they produce the Word written: as for instance, *Purgatory* * is termed an unwritten Tradition, and therefore by *Bellarmino's* testimony is not to bee found in any Apostolike Author; yet the Cardinall, for this very poynt, cites twentie severall places in the written Word to proove it †. *Invocation of Saints*, is a Tradition unwritten (and therefore not to bee found in Scripture); yet the Cardinall proves it out of the Word written: *Goe to my servant Job, and he will pray for thee* ‡. The *Communion in one kind* is a Tradition unwritten, (and therefore not to be found in any Apostolique Author;) yet *Fisher* Bishop of *Rochester*, proves it out of the Word written: *Give us this day our daily bread* §. *Prayer and Service in an unknowne tongue*, is a Tradition unwritten, and therefore not to bee found in Scripture; yet *Ledesma*, the Jesuite, proves it strongly out of the Word written: *Our Saviour opened the booke of the Prophet Esay, and afterwards closed it* ||. How poore and weaké are these and the like authorities deduced from the Scriptures; I leave

* See the Gag of the Gospell.

† Bel. de Purgatorio.

‡ Bell. de sancta Beat. l. 1. c. 20.

§ Rossen. advert. Luth. Art. 16.

|| Ledes. de divin. scrip. quavis lingua non legenda. c. 22.

to every man's judgement: but sure I am, the number of their Traditions is uncertaine; and the nature of them is destroyed by their owne Tenets; when they confound the writtē word with their unwritten Doctrines.

It was the ancient rule of *Vincentius Lirinensis*, "In the Catholique Church we ought to bee carefull, to hold that which hath been beleevēd in all places, at all times, and of all persons, for that is truly and properly Catholique, which the force and reason of the name doth declare *." Those men therefore which assume the name of Catholique, and accurse all those, who receive not Traditions with equall reverence and authoritie with the Scriptures; let them prove that their doctrinall Traditions, (before named), have been ever held and beleevēd at all times, in all places, and of all persons; let them prove they were received with the uniforme consent of Fathers; let them prove they were decreed in a constant succession from age to age, from Christians to Christians throughout the whole universal Church. These are requisite conditions; and ancient characters of Apostolique Traditions. But that there are any such, or ever were in the Church of Rome, excepting those onely which are expressly, or by necessary consequence deduced from the

* In ipsa Catholica Ecclesia magnopere curandum est, ut id tenentur, quod ubique quod semper quod ab omnibus creditur, hoc est enim verē propriēque Catholicum quod ipsa vis nominis ratioque declarat. Vincent. Lyrin. c. 3.

members of the *Greeke Church*. In these *Churches*, according to the doctrine of the Apostles, there is nothing that makes for the now *Romane Faith* and Doctrine, but rather against it: and that the *Romanists* may not vainely arrogate to themselves the title of *Catholike* and *Universal Church*, (as if the whole *Christian Faith* were confined to the *Bishop of Rome* and his *Diocesse*) it is plaine and evident, that *Saint Peter* taught the word at *Antioch*, *Saint Andrew* in *Greece* and *Muscovie*, *Saint James* in *Judea*, *Saint John* in *Asia*, *Saint Philip* in *Assyria*, *Saint Thomas* in *India*, *Saint Matthew* in *Aethiopia*, *Saint Thaddeus* in *Armenia*, *Saint Paul* in all the countreyes from *Arabia* to *Slavonia*, *St. Bartholomew* in *Scythia*, *Saint Simon* in *Persia*, *Joseph of Arimathea* in *Great Britaine*: and all these published the same Faith for substance which wee at this day professe in the *Church of England*.

Looke upon the *Greeke Church* in generall: *Saint Austen* tells us, *From the land of Grecia, the faith into all places was spread abroad**: and in particular, *Saint Chrysostome* tells us, *The name of Christians beginning first from the citie of Antioch, as from a spring, hath flowed over the whole world*. And without doubt, that famous Citie in *Greece* gave the first name and title to the *Christians*, and therefore was called, *Theopatis, the Citie of God*†.

* Terra Græcorum undique destinata est fides. Aug. Ep. 170. & Ep. 170.

† Antioch.

It cannot bee denied, that the *Easterne Church* is before *Rome* in time, shee hath larger bounds, and multitudes of people, almost all the Apostolique Seas, most of the *Patriarchs*, seven Universall Councells, the *Syrian* language wherein Christ spake, the *Greeke*, wherein the Scripture of the New Testament is written, and withall a personall Succession, even from the *Apostles* themselves without interruption; and that which is knowne to the meanest *Grecian*, the words of *Church*, of *Bishop*, of *Priest*, of *Deacon*, of *Baptisme*, of *Eucharist*, of *Christian**, are all derived from the *Greekes*, and prove that Religion came from them, from whom those termes were borrowed. This doctrine is so true, that it enforced the Bishop of *Bitonto* to professe openly in the Councell of *Trent*; *It is our Mother Grecia, unto whom the Latine Church (or the Church of Rome) is beholding for all that ever shee hath†.* And thus much touching the foundation of the *Greeke Church*. Now that we may the better discern the Antiquitie of our Religion, and the Noveltie of the *Romane*, let us examine the Tenets of the *Greeke Church*, and by them wee shall discern whether the *Romane Church* hath continued visible in that doctrine which shee now teacheth, and consequently whether their pretended Apos-

* Κυριακή. Ἐπίσκοπος. Πρεσβύτερος. Διάκονος. Βασιλεὺς. Ἐκκλησία. or Χριστιανός.
† Ita, igitur, Græcia Mater nostra, cui ad totum debet quod habet Latine Ecclesia. Conc. Trid. prat. Episc. Bitont.
tolike

tolike *Traditions* have *Antiquitie*, *Universalitie*, and *Succession* in all ages.

Matthias Illiricus, being borne in *Dalmatia*, not farre from the confines of *Græcia*, and therefore may be thought to be well acquainted with their orders, tells us: *The Churches of Grecia, the Churches of Asia, Macedonia, Misia, Valachia, Russia, Muscovia, and Africa* joyned thereunto, that is to say, in a manner the whole world, or at least the greater part thereof, never granted the *Pope's Supremacie*, never allowed either *Purgatorie*, or *Private Masses*, or the *Communion under one kind*: wee may adde to these, *Transubstantiation*, *Prayer in an unknowne tongue*, *Forbidding of marriage to Priests*, and *Popish Invocation of Saints*, (as it is now beleevd) were utterly unknown to the *Greeke Church*, and consequently want *Antiquitie*, *Universalitie* and *Succession*, the proper markes of true *Traditions* in the *Roman Church*. To examine them in order.

The *Pope's Supremacie* is a *Tradition Apostolicall*, and declared for an *Artiele of Faith* in the *Romane Church*; yet this *Tradition* wants *Antiquitie*, *Universalitie* and *Succession*.

Touching *Antiquitie*, *Pope Gregorie* 600 yeeres after Christ, professeth publicly, *That none of his predecessors did ever assume that profane (Universal) title* *.

* Nemo decessorum meorum hoc tam prophano vocabulo uti consuevit. Nullus Romanorum Pontificum hoc singularitatis nomen assumpsit. Greg. lib. 4. cap. 70. & 80.

Touching *Universalitie*, *Alvarez* tells us, that *Prester John* sent unto him, to know why the Pope divided the Churches of *Antioch* and *Rome*, seeing the Church of *Antioch* was in a manner the chiefe, and head of all Churches, wherein *St. Peter* governed and dwelt 5 yeeres *. Whereunto when hee answered, they were obliged by an Article of their faith; hee replied; If the Pope would usurpe so great a prerogative, as to command things unlawfull, they would make no reckoning of it: and if by such meanes their *Abuna*, (their *Primate*) would presume so far, they would burne the copie of such a command. In like manner *Nilus* Archbishop of *Thessalonica*, tells us, *The Greeke Church*, though it never denyed the primacy of Order to the Pope of *Rome*, yet their assumed predominance of authoritie is alwayes resisted †.

Touching *Succession*, *Bellarmino* himselfe confesseth, *The first who most earnestly withstood the Supremacy of the Bishops of Rome*, seeme to bee the *Grecian Fathers*: for since the yeere 381, they laboured to preferre the Bishop of *Constantinople*, the three *Patriarkes of the East*, in the second place next to the Bishop of *Rome*; and this (saith hee) may bee understood by the second *Generall Councell* ‡. And as in this Councell of *Constantinople*, there was a resistance made against the power and jurisdiction of the Bishop of *Rome*; so likewise

* Cathol. Trad. pag.

† Nilus lib. 1. de Primat. Papæ.

‡ Bell. in Præfat. de Rom. Pontif.

hee telleth us further, that in the yeere 451, the *Greeke Fathers* not being content with their determination, laboured to make the *Bishop of Constantinople* equall with the *Bishop of Rome*: for in the *Councell of Chalcedon*, the *Greeke Fathers* decreed it, (but deceitfully) in the absence of the *Pope's Legate*, that the *Bishop of Constantinople* should have the second place after the *Bishop of Rome*: notwithstanding hee should have equall priviledges with the other *. Thus two generall Councells, the one consisting of 150 Bishops, the other of 630, by the testimonies of the *Pope's Cardinall*, opposed the *Supremacie* of the *Bishop of Rome*, the which *Supremacie* (if in those dayes) it had been received for an *Article of Faith*, or a *Tradition Apostolique*, without doubt these two famous Councells would have subscribed to it, without any resistance or opposition to the universall Head of the Church. And that you may yet further know the Churches of *Asia*, and *Grecia*, continued their Resolution in this poynt, looke upon the late *Councell of Florence* †, and there you shall observe, that *Michael Palæologus* ‡, by reason hee submitted himselfe to the *Pope* in that Councell, was hated of all the people while hee lived, and being dead, was forbidden Christian buriall. And *Isidorus*, the Archbishop of *Kiovia* in *Russia*, for that hee began for Unities sake, to move the

* Bell. in Præfat. de Rom. Pontif.

† Conc. Florentinum, Ann. 1486.

‡ Paulus Emilius, *Pantaleon*.

people

people to the like submission, was therefore deposed of his Bishoprick and put to death.

Thus the Pope's *Supremacie* wants *Antiquitie*, *Universalitie*, and *Succession*, the proper marks of Romane Traditions, and consequently can bee no Article of Faith, no Apostolique Tradition, as is pretended in this first poynt.

Purgatorie is reputed a Tradition Apostolicall, and received in the Romane Church for an Article of Faith; yet this doctrine wants *Antiquitie*, *Universality*, and *Succession*.

Touching *Antiquitie*, *Nilus* Archbishop of *Thessalonica*, professeth in the name of the *Greeke* Church, that it could bee no Tradition Apostolicall: for (saith hee) *Wee have not received by Tradition from our Fathers, that there is any fire of Purgatory, or any temporall punishment; and we know that the Easterne Church doth not beleve it†.* And amongst other reasons why Purgatory was not received by them, they render this for one: that *whereas their Fathers had delivered unto them many visions and dreames, and other wonders concerning the everlasting punishment (in hell) yet none of them had declared any thing concerning the temporary fire of Purgatory‡.*

Touching *Universalitie*, it is the confession of *Fisher*, their owne Bishop of *Rochester*: *Whosoever*

* Math. à Michonia in Novo Orbe. Jewel. p. 421.

† Nil. de Purgat. igne. Cath. Trad. q. 16.

‡ Marcus Ephes. in Græcorum Apolog. de igne Purgatorio ad Concil. Florentinum.

will

*will reade the Commentaries of the ancient Greekes, so farre as I see, he shall finde very seldome mention of Purgatory, or none at all: and the Latins (in the Western Church) did not receive the truth of this matter altogether, but by little and little; neither indeed was the faith, either of Purgatorie, or Indulgences so needfull in the Primitive Church, as now it is *. A strange confession of a learned Bishop, that two principall Articles of Faith (viz.) Purgatorie, and Indulgences, were scarce knowne in the ancient Church, nor yet very necessary to bee received at all times, and of all persons. Let it suffice, many poynts of the now Romane Religion were utterly unknowne to the Greeke Church, (which in the first ages did wholly communicate with the ancient Romane Faith :) and therefore their Alphonsus à Castro, thinkes it the best way to solve the poynt in question with this answer: *It is one of the most knowne errours of the Grecians, and Armenians, whereby they teach there is no place for Purgatorie, where soules after this life are purged from their offences †.**

* Legat qui velit Græcorum veterum Commentarios et aulum quantum opinor aut quam rarissimè de Purgatorio sermonem inveniet. Sed neque Latini simul omnes at sensim hujus rei veritatem conceperunt neque tam necessaria fuit, sine Purgatorii, sive Indulgentiarum fides in Primitivâ Ecclesia atque nunc est. Roffen. Att. 18. p. 406.

† Unus ex notissimis erroribus Græcorum et Armenorum est, quo docent nullum esse purgatorium locum quo animæ ab hac luce migrautes purgentur à sordibus. Alph. à Cas. advers. hæres. lib. 12.

Touching

Touching Succession, Saint Chrysostome, Gregorie, Neocæsaria, Olympiodorus, and divers ancient Fathers were utterly ignorant of it; and Saint Austen, a Latine Father, was so farre from receiving it as a poynt of Faith; that doubtingly hee professeth, *It is not incredible, that some such thing should bee after this life; and whether it be so or no, it may bee a question: and it may bee either found, or bee hidden**. Now we all know, and confesse, that if Saint Austen and the Romane Church, had received the doctrine of *Purgatory* in his dayes, (as it is now taught for an Article of Faith) certainly hee would never have told us; *perhaps it is so, it may be, or it may not bee; and it is a doubt whether there be any such place or no.* And howsoever it is pretended, that the Greeke Church at the Councell of *Florence*, for peace sake, was content to yeeld, that *the middle sort of soules were in a place of punishment; but whether that were fire, or darknesse, and tempest, or something else, they would not contend: yet, I say, if they had assented to this or the like doctrine, it was (1400) yéeres after Christ, and therefore most unfit to be received for an Article of Faith; but the truth is, Marcus Bishop of Ephesus, who was one of the Legates of the Patriarchs of Antioch and Hierusalem, would never consent to this Doctrine; neither could the Greeke Church after-*

* Tale aliquid etiam post hanc vitam fieri incredibile non est, et atrum ita sit quæri tot est, et aut inveniri aut latere. Aug. in Enchirid. ad Laurent. cap. 69.

wards

wards by any means bee drawne to yeeld to it. Besides within two yeeres after, Cardinall Cusanus, and the Deputies of the Councell of Basil, in the yeere 1438, doe sufficiently manifest the opinion of the Greek Church; wherein the Grecians begin their disputation in this manner: *A Purgatory fire, and a punishment by fire which is temporall, and shall at last have an end: neither have wee receivd from our Doctors, neither doe wee know that the Church of the East doeth maintaine it**. And from these and the like propositions, they make this peremptory conclusion. *For these reasons therefore, neither have wee hitherto affirmed any such thing, neither will wee at all affirm it†*. I may adde to these Testimonies the opinions of the *Muscovites*, who affirme that there is no Purgatory, but onely two receptacles for soules, *Heaven and Hell*. Againe, the *Cypriotes*, and the *Athasines*, the *Georgians*, and *Armenians*, together with the *Syrians* and *Caldeans*, that are subject to the Patriarkes of *Antioch* and *Babylon*, from *Cyprus* and *Palastina*, unto the *East Indies*, never made discovery of the new found land of Purgatory.

o This doctrine therefore wants the proper markes of the *Romane Church*, (*viz.*) *Antiquitie*, *Universallitie*, and *Succession*, and therefore can bee no

* Mart. Crus. in Turc. Græc. p. 186.

† Διὰ τὰς αἰτίας τὰς ἑξῆς οἱ πολλοὶ τῶν ἐν αὐτῇ ῥησάμεν τούτων οὐκ ὁμῶς ἔρρουμεν. Ibid. Sacram. c. 2.

Article of faith, no Apostolique Tradition, as is pretended in the second poynť.

Private Masse, wherein the Priest alone doth communicate without the people, hath neither Antiquity, Universalitie, nor Consent, and consequently hath not the true markes of Romish Traditions.

Touching *Antiquitie*, it is the confession of their owne *Cochleus*; Anciently all the Priests and people did communicate together; as appeareth by the *Canons of the Apostles*; and writings of ancient *Fathers*. And *Odo-Cameracensis* professeth, that in the *Primitive Church* they never had *Masses* without the convention of the people to communicate together†.

Touching *Universalitie*, it is the confession of *Johannes Hoffmeisterus*: The thing itselfe doeth speake and cry aloud; both in the *Greeke and Latin Church*, that not onely the sacrificing Priest, but the other Priests and *Deacons*, and the rest of the people, or at least some part of the people, did communicate together: and how this custome ceased, it is to bee wondered; and it is to be endeavoured, that this good custome may bee restored to the Church‡.

Touching *Succession*, *Saint Chrysostome* speaking to the lay-people of his time, saith: Neither doe we receive more, and you lesse of the *holy table*, but

* Coch. de sacris. Miss. contra Musculum.

† Odo in Exposit. Canonis.

‡ Cassand. Consult. de solit. Miss. pag. 906.

*we taste thereof equally both together**. And Saint Basil, another Greeke Father, witnesseth the common union of Priests and people expressly in these words: *All wee receiving of one bread and one cup, &c. the Quire singeth the Communion, and so they communicate together*†. I will adde to these the confessions of their owne learned Authors: Cardinall Bessarion, a Greeke borne, declareth the manner of the Communion in his time; *The very order of the things required: first, that we should consecrate, (or blesse bread :) next, that wee should breake it, last of all, that we should divide (or deliver it to the people) which thing we (Grecians) doe at this present day*‡. And for a conclusion of this poynt, Justinian and Durand publickly declare and professe, that in ancient times, divers parts of one consecrated loafe were distributed to all, (the which the Greeke Church useth at this day) that by their Communion, their union with Christ might bee more plainly expressed§.

Thus *Private Masse* wants the requisite conditions of the Romane Church, (viz.) *Antiquitie, Universalitie, and Succession*; and therefore can bee no Catholike doctrine, no Apostolique Tradition, as is pretended in the third place.

* Chrys. in 2 Thessal. Hom. 4.

† Liturg. Basilii.

‡ Primum conacrare, de inde frangere postea distribuere, quod nos iu presenti facimus. Bessar. de Euch. An. 1450.

§ Justin. in 1 Cor. 10. Durand. Rat. 4. c. 53.

The Communion in one kinde is reputed a Tradition Apostolicall, and received in the Romane Church for an Article of Faith; yet this doctrine wants Antiquitie, Universalitie, and Succession.

Touching Antiquitie. It is the confession of the Councell of Constance (where the Cup was taken from the people) that *Christ did institute in both kinds, and the Primitive Church did continue it to the faithfull in both kinds**. And Alphonsus à Castro tells us, that *anciently for many ages, the Communion in both kinds was used among all Catholiques†*.

Touching Universalitie. Cassander witnesseth, that *the universall Church at this day, and the Romane Church for more than a thousand yeeres after Christ, did exhibite the Sacrament in both kinds, as it is most evident by innumerable testimonies both of Greeke and Latine Fathers‡*.

Touching Succession. In later ages, Salmeron the Jesuite professeth, *It was the generall custome for lay-people to communicate under both kinds, as at this day it is used among the Grecians, and was used in times past among the Corinthians, and in Africa§*. And Jeremie the Oecumenicall Patriarch, returnes this answer to the defenders of the Faith in both kindes: *Dicitis, you say, that all ought to communi-*

* Concil. Const. 1414.

† Alphons. à Castr. cont. hæres. li. 6.

‡ Satis compertum est universalem Christi Ecclesiam mille ampliùs. Cassand. Consult. de utraque specie.

§ Salmer. Tract. 35.

cate under both kinds, and you say well: for we do so when we participate of the venerable mysteries*.

Franciscus Alvarez tells us, that in the kingdome of *Prester John*, they use in their Church to make a cake of honey, meale, and oyle, and powre wine into the cup, and all that communicate of the body of Christ, communicate also of the Cup†.

The Christians in *Armenia*, after they have communicated with bread, in lieu of the cup, by reason there is no wine in *India*, they take dried grapes, and put them into water; and before the time they are to communicate, they presse them, and straine them, and use that liquor instead of wine‡.

This doctrine therefore wants the requisite conditions of *Antiquitie*, *Universalitie*, and *Succession*; and therefore can be no Article of Faith, no Apostolique Tradition, as is presented in the fourth place.

TRANSUBSTANTIATION.

Transubstantiation is reputed a Tradition Apostolicall, and received in the Romane Church for an Article of Faith; yet this doctrine, if you respect the name, or nature of it, wants *Antiquitie*, *Universalitie*, and *Succession*.

Touching *Antiquitie*. It is the confession of learned *Yribarne*: *In the Primitive Church, it was*

* *ὁ τὸν γὰρ ἵμῶν*. Patr. resp. 1. c. 21.

† Cassand. Liturg. c. 11. p. 28.

‡ Idem Liturg. c. 14. p. 32.

believed

beleeved for a poynt of faith, that the body of Christ was contained under the formes of bread and wine, but it was not beleeved as a matter of faith, that after consecration, the substance of the bread was converted into the body of Christ*. And their learned Scotus professeth, that before the Councell of Lateran (which was twelve hundred yeeres after Christ) Transubstantiation was not beleeved as a poynt of faith †.

Touching Universalitie. Eusebius, a Greek Father, paraphrasing upon the words of Christ, (*The words which I speake unto you, are spirit and life*) delivers this doctrine flat contrary to Transubstantiation: *Doe not thinke that I speake of that flesh wherewith I am compassed, as if you must eat of that; neither imagine that I command you to drinke my sensible and bodily blood, but understand well, the words which I have spoken unto you, are spirit and life ‡.* And St. Chrisostom, a principall member of the Greeke Church, in his Epistle written to Casarius, hath these wordes: *As before the bread be sanctified, we call it bread, but when God's grace*

* In Primitivâ Ecclesiâ de substantia fidei erat corpus Christi sub speciebus contineri, tamen non erat de fide, substantiam panis in corpus Christi converti, &c. Jo. Yribarne. in 4. d. 11. q. 3. disp. 42.

† Unum addit Scotus quod minime probandum quod ante Lateranense Concilium non fuisset dogma fidei. Bell. li. 3. de Euch. c. 23.

‡ Μη γὰρ τὴν σάρκα ἣν περικεῖμαι νομίζετε μὲ λῆγειν, ὡς θεὸν αὐτὴν εὐδοκίειν. Euseb. l. 3. Eccl. Theol. cont. Marcel. Ancyr. Miss. in Oxon. Bibli. publicâ.

hath sanctified it, by the meanes of the Priest, it is delivered from the name of bread, and is reputed worthy the name of the Lord's body, although the nature of the bread remain still in it *. And to prevent that grosse opinion, that after consecration, there remain onely the shewes and accidents of bread and wine; *Theodore*t concludeth against the heretique with this Catholique doctrine: *The mysticall signes, after the consecration, depart not from their owne nature; for they remaine in their former substance* †.

*Euphræmi*us, Patriarch of *Antioch*, gives his joynt assent with us flatly against the doctrine of *Transubstantiation*. Hee tells us; *The Sacrament of the body of Christ doeth neither depart from his sensible substance, and yet remaineth undivided from intelligible grace: and Baptisme being wholly made spirituall, and remaining one, doth retaine the propertie of his sensible substance (of water I meane) and yet loseth not that which it is made* †. This holy Father, by comparing the Sacraments together, doth demonstrate the faith of both; and as he proves that in the Sacrament of *Baptisme*, the substance of water still remaineth after consecration, (which both Papists and Protestants acknowledge) in like manner (saith he) the sub-

* *Etiamsi natura panis in ipso permansit.* Chrys. ad *Cæsarium Monachum*.

† *Μίμνῃ ἐν τῇ ὑποστάσει ὕδατος.* Theod. in *Dial.* 2. *Inconf.*

† *Ephræ.* de sacr. *Antio.* legibus. lib. 1. in *Phocii.* Biblio. *flecâ Cod.* 229.

stance

stance of bread remains in the Sacrament of the Eucharist after consecration, which the Protestants confesse, and the Papists deny.

To omit many other proofes touching the universalitie of our doctrine, let Pope *Gelasius* bee heard for the Catholike doctrine of the Romane Church in his time. *An Image or similitude* (saith hee) *of the body and blood of Christ, is celebrated in the action of the mysteries: It is therefore apparent and evident enough, that wee must hold the same opinion of Christ the Lord which wee professe, celebrate and receive in his image: that as those signes by the working of the Holy Ghost passe into the divine substance, and yet remaine in the proprietic of their owne nature: even so that very principall mysterie itselfe whose force and trueth that Image assuredly representeth, doeth demonstrate one whole and true Christ, to continue the two natures, of which he consisteth properly remaining**. And that wee might the better understand what he meant by those wordes (viz.) *The signes still abide in the proprietic of their owne nature*, hee expoundeth himselfe in these words, which utterly overthrow the doctrine of *Transubstantiation: Non desinit esse substantia, vel natura panis et vini: the substance or nature of bread ceaseth not, or perisheth not*. Thus briefly I have given you a taste of the generall doctrine of the Fathers in the first ages, who publikely professed the Protestant Faith, that the Eucharist was altogether a spirituall food,

* *Gelas. cont. Eutich.*

and

and that the *nature* of bread, and the very *substance* of bread did remaine after consecration.

Touching Succession. To let passe many writers of eminent note in the Romane Church, who in the later ages opposed *Transubstantiation*, as namely, *Bertram, Æfrick, Rupertus, Rabanus Maurus*, and divers others, who were never condemned by their owne Church. Looke upon the doctrine of the Greek Church, and you shall find they have kept the ancient faith of the Sacrament successively from their Predecessors. Pope *Eugenius* after hee had answered the *Grecians* at the Councell of *Florence*, that hee was well satisfied by them touching the *Procession of the Holy Ghost*, tells them further, it was well worth the labour, to treat of other points in difference, as namely, of *Purgatorie*, of the *Supremacie*, of *Leavened bread*, and of *Transubstantiation*, that their agreement might stand absolute in all respects*. If *Transubstantiation*, and the other poynts of doctrine had been successively received with the uniforme consent of the *Greeke Church*, there had needed no reconciliation at that time betweene the *Easterne* and *Westerne Churches* for those Tenets: and that wee might yet farther understand, the difference betwixt them was great in

* *Operæ præfium est ut de Purgatorio igne, et de summo Pontificis principatu, et de Azimo et fermentato pane de divinâ denique panis Transubstantiatione agamus, ut omni ex parte conjunctio nostra sit absoluta. Con. Florent. Sess. 25.*

this

this very question ; *Marcus* the Archbishop of *Ephesus*, speaking of the *Romane Masse*, affirms : *It is manifestly repugnant to the Expositions and Interpretations, which wee have received by Tradition, and to the words of our Lord, and to the meaning of those words**. And those which defend the Roman Rites concerning this matter, the same *Marcus* pronounceth ; *that they deserve to be pitied, both in regard of their double ignorance, and their profound sottishness.*

It is true the Greeke Church doth hold there is a mysticall *transmutation* in the Sacrament ; but withall, they deny a *Transubstantiation*† : they deny that any alteration is made by the wordes of consecration, (which is the generall Tenet of the *Romane Church*;) nay more, they call it bread after the words of Consecration are uttered. Touching the first, *Salmeron* the Jesuite, speaking in the person of the *Grecians*, delivers their opinion in this manner. *Forasmuch as the Benediction is not superfluous or vaine, neither gave Christ simply bread, it followeth, that when he gave it, the transmutation was already made, and those words, (This is my body) did demonstrate what was contained in the bread, not what was made by them‡. This confession is agreeable to that question the Romanists put to the Grecians at the Councell of*

* *Casaub.* answ. to the Ep. of C. Peron. p. 42.

† *Μεταβολή. Μεταποίησις. Μετασχηματισμός.*

‡ *Dan. Cham. Panstr. lib. 3. de Euch. c. 7.*

Florence

Florence, (viz.) Why they used to pray after the words of Consecration in this manner? Make this bread the precious Bodie of Christ; and so call it bread after Consecration? To which the Grecians made answer. Wee confesse, by these words (This is my body) τελειῶσαι, the bread is consecrated, (which Binius most falsely hath translated, Transubstantiated†) and becomes the body of Christ, and wee pray that the Holy Ghost may descend upon us, and change the bread, and make it the body of Christ to us, to the spirituall food of our soules‡. And that wee may know what is meant by that change or transmutation in the Sacrament, the Patriarch tells us: The body and blood of Christ are truely mysteries; not that these (μεταβαλλόμενα) are changed into humane flesh, but wee into them§. And for further confirmation of our doctrine, that it is not the reall and substantiall flesh of Christ which is offered; but the Sacrament of his flesh; he tells us: The flesh of Christ which hee carried about him, was not given to his Apostles to bee eaten, nor his blood to bee drunke, neither doth the body of our Lord at this day descend from heaven in the*

* De divino denique sacrificio quæsitum est à latinis, quomodo prolatis Christi verbum, accipite et comedite, hoc est enim corpus meum—vos hæc postea orationem additis dicentes. Et fac quidem hunc panem pretiosum corpus Christi tui sancto tuo spiritu transmutans. Concil. Florent. Sess. 25. p. 595. Binius.

† Transubstantiari.

‡ Binius in Cone. Flor. Sess. 25. p. 595.

§ Patr. Resp. 1. ca. 10. et 13.

Sacrament;

Sacrament; for this (saith hee) were blasphemy.* And certainly, if neither Christ's bodie in which hee suffered, nor his body glorified be present in the Sacrament, (as this *Patriarch* professeth) there can bee no corporall, no reall and substantiall presence of that or any other body, and consequently no *Transubstantiation*, no Article of Faith, no Apostolique Tradition, as is pretended in the fifth place.

PRAYER IN AN UNKNOWNNE TONGUE.

Prayer and Service in an unknowne tongue is a Tradition of the Romane Church, and reputed of equall authoritie with the Scripture; yet this doctrine wants Antiquitie, Universality, and Succession.

Touching Antiquitie, Cassander tells us; The Canonickall prayers, especially the words of Consecration of the body and blood of Christ, the ancient Fathers did so reade it, that all the people might understand it, and say Amen†. And it is the confession of Mr. *Harding* to Bishop *Jewel*: *Verily in the primitive Church, (prayer and service in a knowne tongue) was necessary when faith was a*

* Nec data est tunc caro Domini quam gestebat Apostolis comedenda, neque sanguis bibendus, nec etiam nunc in sacro hoc ritu descendit Dominicum corpus de cælo (βλάσφημων γὰρ) blasphemia enim hoc esset. Patr. Resp. 1. cap. 10. de Cœnâ Domini.

† Cassan. Liturg. c. 28.

learning,

*learning, and therefore the prayers were made then in a common tongue knowne to the people, for cause of their instruction**. And Card. Bellarmine professeth, that *all the people in the first ages, in the time of divine Service did answer one Amen†*, as understanding the Priest, and joyning with him in prayer.

Touching *Universalitie*. It was the custome of the ancient Church (as appeareth by the Pope's *Decretals*) whereby it was publicly proclaimed: *Wee command that the Bishops of such cities and diocesses (where nations are mingled together) provide meet men to minister the holy service, according to the diversitie of their manners and languages‡*.

Touching *Succession*. Bellarmine confesseth, that the custome of celebrating divine Service in a knowne tongue, whereby the people answered the Priest, *continued long in the East and West Churches§*. And it plainly appeares by the ancient *Liturgies* ascribed to *Chrysostome* and *Basil*, (which are in use at this day) the divine Service in the Greeke Church was publicly delivered in a knowne tongue. And agreeably to this custome, the *Armenians, Egyptians, Ethiopians, Muscovites*, and generally all the *Easterne Churches*, doe consecrate the Sacrament in the language of their owne countrey.

* Jewel. in 3. Art. Divis. 28.

† Bell. de verbo Dei. lib. 2. c. 16.

‡ Decr. Greg. lib. tit. 31. de offic. Jud. Ord. ca. 14.

§ Bell. de verbo Dei. lib. 2. cap. 16.

This

This doctrine therefore wants the requisite conditions of *Antiquitie*, *Universalitie*, and *Succession*, and therefore can bee no Apostolique Tradition, no Catholique doctrine, as is pretended in the sixth place.

. SINGLE LIFE IN THE CLERGIE.

Single life in the Clergie is reputed a Tradition in the Roman Church, and made of equall authoritie with the Scripture; yet this doctrine wants *Antiquitie*, *Universalitie*, and *Succession*.

Touching *Antiquitie*, their owne Doctors tell us, that untill the time of Pope *Syricius*, that is to say, for the space welneere of foure hundred yeeres after Christ, it was lawfull for all Priests to marrie, without exception, neither vow, nor promise, nor Law, nor ordinance, nor other restraint being then to the contrary*. And their learned Cardinal *Cajetan* professeth; *If we stand onely to the Tradition of Christ and his Apostles, it cannot appeare by any authority or reason, that holy Order can bee any hindrance to marriage, either as it is an order, or as it is holy*†.

Touching *Universalitie*. It is the confession of

* Dist. 84. §. Cum in preterito, et Nichol. Cusan. ad Boem. Ep. 2. post aliquot tempora visum fuit, &c.

† Nec ratione nec auctoritate probatur quòd absolutè loquendo Ordo Sacerdotalis vel in quantum est Ordo, vel in quantum sacer est, impeditivus est matrimonii sive antè, sive post, secluis omnibus legibus, stando tantum, his quæ à Christo et Apostolis habentur. Cajet. Tom. 1. tract. 27.

Pope

Pope Stephen the second ; *The Tradition of the Easterne Churches is one, the Tradition of the holy Church of Rome is another, for the Priests, Deacons, and Sub-deacons of the Easterne Churches are joyned in Matrimony**. This confession is agreeable to the Decree of the ancient Councell holden at Ancyra, where it was ordained, *That Deacons, as many as be ordered, if at the time of receiving their Orders, they made protestation, and said that they would marry, for that they find not themselves able so to continue without Marriage, if they afterwards marry, let them continue in the Ministerie†*.

Touching Succession. This doctrine was not generally received, no not in the Western Churches, a thousand yeeres after Christ: for in the time of King Rufus, Anselme Archbishop of Canterbury, in a Dialogue between the Master and the Scholler, makes this Quære: *Wee are desirous by your answer, to bee certified about this common question, that is now tossed through the world, and yet lyeth undiscussed, (I mean) Whether a Priest being within Orders may marry a wife‡*. Whereby it appeares, that the Law of Single life, was a poynt questionable, and not resolved for an Apostolique Tradi-

* Dist. 31. Aliter.

† Hii, si post modum uxores duxerint, in Ministerio manent. Concil. Ancy. Can. 9.

‡ Desideramus certificari tuâ solutio ne super vulgari in toto orbe, questione, quæ ab omnibus quotidie ventilatur, (scil.) An liceat Presbyteris post acceptum Ordinem uxores ducere. Anselm. Dial. Inquisitione primâ.

tion in the Roman Church for many ages. About 400 yeeres after, *Panormitan**, an Archbishop, a Cardinall, and a principall Proctor for the Pope, resolves the question about marriage in this manner. *If it may clearly appeare (saith hee) that the Pope hath a wife, (as having married her before hee was Pope) then either his wife must bee perswaded to live single, or if shee will not, let the Pope yeeld her marriage duties; and yet neverthesse remaine in the Popedome still. For marriage dutie is not contrary to the substance and Office, neither of Popedome, nor of Priesthood: for Peter had a wife when hee was promoted to bee Pope. As for the rule of single life, it was brought in by the Ordinance of the Church. Hence is it, that we see the Priests of Græcia being within Orders, doe marrie wives, and wee see they doe it (sine peccato) without sinne, or breach of Law, either of God or man †.*

Looke upon the confession of the Greeke Patriarch since *Luther's* time. *Wee allow (saith hee) marriage to Priests before Ordination.* Looke upon the confession of their owne Cardinall *Cajetan*: *It was held lawfull in the Easterne Church, to marrie after*

* Bell. de scri. Eccles. ab An. 1400 to 1500. p. 288.

† Si clare constet de matrimonio Papæ, tunc aut uxor inducetur ad continentiam, aut si noluerit reddat debitum, et nihilo minus stet in Papatu, quia non repugnat substantiæ Papatus, seu Clericatus, nam et Petrus habebat uxorem cum promoveretur in Papam—unde videmus quod Presbyteri Græci sine peccato contrahunt matrimonium. Extr. de Eléct. C. licet de vitand. Abb. Patriarch. resp. 1. c. 21.

ordina-

Ordination *. Adde to these the Traditions of other Countreyes, as namely the Priests in *India*, in *Armenia*, in *Syria*, in *Russia*, in *Cyprus*, in *Muscovia*, daily marry, and execute their offices of Priesthood, being married persons.

The Law therefore of single life wants the requisite conditions of *Antiquitie*, *Universalitie* and *Succession*, and consequently can bee no Apostolicall Tradition, no Catholique Doctrine, as is pretended in the seventh place.

INVOCATION AND WORSHIP OF SAINTS.

Invocation and Worship of Saints is reputed a Tradition Apostolicall, and is received for an Article of faith in the Romane Church; yet this faith, (notwithstanding their great braggs of Catholike doctrine) wants *Antiquitie*, *Universalitie*, and *Succession*.

Touching *Antiquitie*, I appeale to their owne *Ecchius*: *The Apostles*, (saith he) *would not insert this doctrine into the written word, lest they should seeme ambitiously to assume that honour to themselves, and under pretence of worshipping the dead, might bring in the worship of the Gentiles* †. This doctrine then, as it

* Cajet. tract. 27. test. Greg. de Val. disp. 9. q. 5.

† Apostoli scribere hoc in sacris literis noluerunt ne ambiciosi viderentur honorem istum sibi ipsis ambire, ne sub cultu illo defunctorum Gentilium cultum inferre viderentur. Ecch. Euch. cap. de vener. Sanct.

wants

wants a foundation in Scripture, (which a point of faith ought to have) so likewise it is most certaine, for the same reason, the Apostles would not deliver it by Tradition: for without doubt they would never teach that doctrine of faith by word of mouth, which they refused to publish by their writings. This is not onely probable, but certain true; and therefore *Ignatius*, the Apostle *St. John's* Scholler, who could not bee ignorant of a poynt of Faith, teacheth the virgins of that time another lesson: he doth not teach them to direct their prayers and supplications to Saints and Angels, but to the Trinitie (*onely*). *O yee Virgins* (saith hee) *in your prayers set Christ (onely) before your eyes, and his Father, being enlightened by the Spirit**. And the Church of Rome being conscious of such an ancient Evidence against their Angel-worship, in the Greeke Originall have turned *αγγελοι* into *ψυχαι*, *Prayers* into *Soules*.

Touching *Universalitie*, *Iraeneus* Bishop of *Lions*, tells us, that in his dayes, the Church *per universum mundum*, “ throughout the whole world, doth nothing by Invocations of Angels, nor by Incantations, nor any wicked curiositie, but decently, comely and manifestly, directeth her prayers to God which hath made all, and calls upon the name of our Lord Jesus †.” And *Tertullian*, a learned Father

* *Virgines solum Christum in precibus vestris. antè oculos habete et Patrem illius, illuminato à spiritu.* Ignat. ad *Philadelph.* Ignat. Lugd: impress. An. 1572.

† *Ecclesia per universum mundum—nec Invocationibus Angelicis facit aliquid, nec, &c.* *Iren.* l. 2: c. 37.

of

of *Africa*, makes this open profession of his faith. "Whatsoever are the wishes of man or prince, these things I can aske of no other, then of him, from whom I know I shall obtaine them, because hee alone it is, who performeth these things, and I am, his servant, who depend upon him alone *."

Touching *Succession*. In *Origen's* time this *Trent* faith was unknowne; for when *Celsus* the Philosopher began to play the Romanists, and said of Angels; "They belong to God, and in that respect wee are to put our trust in them, and make oblations unto them, according to the Lawes, and pray to them, and that they may be favourable unto us." *Origen* makes him this answer: "Away with *Celsus* his counsell, saying, Wee must pray to Angels.; let us not so much as afford any little audience to it. For we must pray to him alone, who is God over all; and wee must pray to the Word of God his onely begotten, and the first borne of all creatures, and wee must intreat him, that hee as high Priest, would present our prayer (when it is come to him) unto his God, and our God, and unto his Father, and the Father of them that frame their life according to the word of God †."

In the succeeding Age, the ancient Councell of

* Quæcunque hominis et Cæsaris vota sunt hæc ab alio orare, non possum, quam à quo scio me consequuturum, quoniam et ipse est qui solus præstat, et ego famulus ejus qui eum solum observo. In *Apol.* ca. 30.

† *Origen*, li. 8. contr. *Celsum*.

Laodicea

Laodicea decreed; Wee ought not to leave the Church of God, and invoke Angels.* And the Romane Church being likewise conscious of this Evidence against their Invocation of Angels, have turned *Angelos* into *Angulos*: saying, *Wee must not leave the Church of God, and have recourse to Angles†* (or corners.) This Councell was called in the yeere 364, in *Laodicea*, a capitall Citie in *Phrygia*, where this Angel-worship was frequent, wherein they had *Oratories* and *Chapels* to pray to Saint *Michael*, the chiefe Captain of God's hoste among them. This Canon of the Councell, *Photius* doeth note to have been made against the *Angelites*, those heretiques that were inclined to the worship of Angels‡. And *Theodoret*, a Greeke Father, more particularly makes twice mention of this Canon, and declares the meaning of it in these words. *Whatsoever yee doe in word or deed, doe all in the name of the Lord Jesus, giving thanks to God, and the Father by him.—The Synode of Laodicea also following this rule, and desiring to heale that old disease, made a law, that they should not pray unto Angels, nor forsake our Lord Jesus Christ§.* Cardinall *Baronius* is not well pleased with *Theodoret*, for delivering his opinion touching the sense of that Councell. *By this you may see (saith hee)*

* Conc. Laodic. Can. 35.

† Merlm. fol. 68. Edit. 1530: & Grabbe, fol. 226. Edit. 1538.

‡ Phot. Nomocanon. tit. 12. c. 9. Aug. de heres. cap. 39.

§ Theod. in Colos. 3. & in Col. 2.

that Theodoret did not well understand the meaning of Saint Paul's wordes*. But that which is most observable, the pretence which the heretiques made in those dayes for their Angel-worship, is the chiefe reason alledged for their doctrine of faith by the Romanists in these times. We have recourse (say they) to Angels and Saints, with devotion and humilitie, that by their intercession, God may be more favourable unto us†. Now Saint Ambrose complaines, that the Heathen Idolaters, to cover their shame for their neglecting of God, were wont to use this miserable excuse, that by these they might goe to God, as by Officers we go to the King. But heare what answer he makes to the vanitie of such worshippers: Goe to, is any man so mad, or so unmindfull of his salvation, as to give the King's honour to an Officer?—For therefore doe men goe to the King by Tribunes or Officers, because the King is but a man, and knoweth not to whom to commit the state of the Common wealth: but to procure the favour of God, from whom nothing is hid, (for hee knoweth the workes of all men) wee need no spokesman, but a devout mind: for wheresoever such a one shall speake unto him, hee will answer him‡. But of all the Fathers, Saint Chrysostome is most plentifull in refuting this pretended reason,

* Ex hic videas Theodoretum haud feliciter ejus pace dictum sit assecutum esse Pauli verborum sensum. Baron. An. Tom. 1. An. 60.

† Ambr. in Rom. cap. 1.

‡ Ambr. ad Rom. cap. 1.

of

of Intercession by Saints and Angels: *When thou hast need to sue unto men, (saith hee) thou art forced first to deale with door-keepers, and to intreate parasites and flatterers, and to goe a long way. But with God there is no such matter; without an Intercessor he is intreated, without money, without cost he yeeldeth to the prayer*. Lastly, for an example, hee sets before us the woman of Canaan: Shée intreateth not James (saith hee) shée beseecheth not John, neither doth shée come to Peter, but breake through the whole company of them, saying, I have no need of a Mediator, but taking repentance with me for a spokesman, I come to the Fountaine itselfe. For this cause did he descend, for this cause did he take flesh, that I might have the boldnesse to speake unto him: I have no need of a Mediatour, have thou mercy upon me†.*

It is true, that about this time Invocation of Saints was practised by some particular persons, but never till this later age received for an Article of faith. *Gregorius Nazianzenus* was one of the first, who called unto, rather then called upon the spirits of dead men. In his *Invectives* which hee wrote against *Julian* the Emperor, he makes this Invocation, *Heave, O thou soule of Great Constantine, (if that thou hast any understanding of these things‡.)* And in his funerall Oration, which hee made upon his sister *Gorgonia*, hee speaketh unto

* Chrysost. Serm. 7. de Pœnitent.

† Chrys. in dimissione Chananææ. tom. 5. Edit. Savil. p. 195.

‡ E. v. c. 4. deois.

her in this manner: *If thou hast any care of the things done by us; if holy soules receive this honour from God, that they have any feeling of such things as these, receive this Oration of ours, instead of many, and before many funerall obsequies**. The first Invocations then were but *Apostrophes* at the Tombes of Saints, and those also delivered doubtingly, with this supposition, *If thou hearest, if thou doest understand*. Besides, Invocations at first were but wishes, and no prayers. *But if any (saith Cassander) would have such compellations to bee taken also for a direct speaking to them, I doe not gainesay it; notwithstanding I would thinke that a tacit condition ought to bee understood in such an intimation, as was used by Gregorie Naxianzene, that is, (if they doe heare, if they doe understand), or otherwise, that is to say, All yee Saints pray unto God for me, should import as much, as if it were said, Would to God that all the Saints should pray to God for me†.*

But that which is remarkable, and as I conceive, is worthy of all men's observation; our adversaries confesse, there was no Invocation of Saints before the comming of Christ, because they were in lymbo, and did not see God: and therefore, *it is to bee noted, (saith Bellarmine) because the Saints which dyed before the comming of Christ, did not enter into heaven, neither did*

* Greg. Naz. Orat. 11. in Gorgon.

† Cass. Ep. 19. ad Joh. Molinuum, p. 1100. Idem Schol. in Hymn. Eccles. operum, p. 242.

see

see God, nor could ordinarily take knowledge of the prayers of such as should petition unto them: therefore it was not the use in the Old Testament to say, Saint Abraham, pray for mee*. If this were the onely reason, why Invocation was not used in the old Law, for the same reason wee may confidently aver they ought not to produce the testimonies of ancient Fathers since the New; for most of the Greeke and Latine Fathers did hold that the faithfull after death remained till the day of Resurrection, in certaine receptacles of Rest, without attaining the blessed vision of God. *Irenæus* termes them, *Invisible Holds*; *Saint Austen*, *Hidden Receptacles*; *Saint Hyllarie*, *The bosom of Rest*; *Ambrose*, *Places of suspence*; *Bernard*, *Atria, Outward Porches, or Courts*†. And for a further testimonie of these and other particulars, their learned *Stapleton* professeth, That many famous ancient Fathers, (as namely) *Tertulian*, *Irenæus*, *Origen*, *Chrysostome*, *Theodore*, *Occumenius*, *Theophylact*, *Ambrose*, *Clemens*, *Romanus* and *Bernard*, did not assent unto this Sentence, (which now in the Councell of Florence, was at length, after much disputing, defined as doctrine of faith) that the soules of the righteous enjoy the sight of God before the day of Judgement; but did deliver the contrary sentence thereunto‡. From hence

* Bellar. de Sanct. Beat. lib. 1. c. 19.

† Iren. lib. 5. Aug. Euch. c. 108. Hyll. in Psal. 120. Ambr. de Cain & Abel, l. 2. c. 2. Bern. Ser. 3. de omnibus Sanctis.

‡ Tot illi et tam celebres antiqui patres Tertullianus, &c. huic

hence therefore I may infallibly conclude, that such as held that the Saints were not admitted to the sight of God, could not well hold, that men should pray unto them in such manner as the Romanists use now to doe; because the Saints not enjoying the sight of God, are not able ordinarily to take notice of the prayers that are put up unto them.

Saint Austen tells us, that in his time it was a great question, (and not easily to bee determined) *Whether at all, or how farre, or after what manner, the spirits of the dead did know the things that concerned us heere**. And Anselmus Laudunensis, in his interlineal glosse upon that text; *Abraham is ignorant of us, and Israel knoweth us not*, (Esay, lxiij.) noteth, that Saint Austen saith, *that the dead, even the Saints, doe not know what the living doe, no not their owne sannes*.

Add to these testimonies, the confession of the Greeke Church: *Wee doe not properly invoke Saints, but God: for neither Peter, nor Paul, heare any of those that invoke them, but the grace and gift that they have, according to the promise; I am*

hanc sententiam (quam nunc in Concilio Florentino magna doctrina conquisitione facta ut dogma fidei definita est) quod iustorum animæ ante diem iudicii Dei visione fruuntur, non sunt assensu, sed sententiam contrariam tradiderunt. Stapl. defes, Ecclesiast. authorit. contr. Whitak. l. 1, c. 2.

* Respondeo magnam quidem esse quæstionum—verum vel quatenus, vel quomodo ea quæ circa nos aguntur, noverint spiritus mortuorum, Aug. in Psal. 108. Enarrat. 1,

with

*with you untill the end of the world** : meaning, (as it may be conceived) that the *Saints* heare not them that invoke them; but Christ the Son of God, who was given unto them, and promised to bee with them unto the world's end. Add to these opinions, the sayings of their owne Schoolemen: *Scotus* saith, it is *probable*; *Peter Lumbard* saith, It is not *incredible*, that the *Saints* should heare our prayers†. Add to the uncertainty of the Fathers' opinions; some did use wishes, and compellations, not Invocations: others denyed the *Saints* could take notice of their prayers, by reason they did not as yet see God; others doubted whether they did heare when they were called upon; others, (as namely, *Guilielmus Altisidorensis*, and *Gabriel Biel*) resolved, that neither the *Saints* doe pray for us, neither are we to pray to them‡. These, (I say) and the like reasons considered, I may safely conclude, that Invocation of *Saints* wants *Antiquitie*, *Universality*, and *Succession*; and that opinions doubtfull and uncertaine, reasons *probable* and *not incredible*, are no sure grounds for the salvation of a Christian; and therefore it is no Article of

* Non propriè invocamus Sanctos sed Deum, non enim aut Petrus aut Paulus audit invocantes, sed gratia quam habent, viz. apud Deum. Resp. Patr. ad Ger. c. 21.

† Scotus in 4 dist. 45. quæst. 4. Pet. Lomb. Sentent. lib. 4. dist. 45.

‡ Altissid. in Summ. part 4. l. 3. tract. 7. c. de orat. quæst. 6. Biel in Can. Missa. Sect. 30.

faith,

faith, no Catholique doctrine, no Apostolique Tradition, as is pretended in the eighth place.

Thus briefly I have shewed you, that the *Trent Traditions*, (which are received with the same reverence as the Scriptures themselves) want the proper markes of their owne Church. I have shewed you likewise, that the *Greeke Church* in the principall poynts of controversie, is altogether different from the *Romane*, and in the chieftest of those points agreeth wholly with the Protestants. And for this cause the *Greeke Patriarch* congratulates with the Reformed Churches in this manner: *We give thanks to God the Authour of all grace, and wee rejoyce with many others, but especially in this, that in many things your doctrine is agreeable to our Church* *. And certainly, we likewise have great cause to rejoyce in our owne behalfe and theirs, that the *Greeke Church* hath continued the truth of our doctrine in all ages, which plainly shewes the Antiquitie and Visibilitie of our Church, in the affirmative poynts which we maintaine, and the Noveltie of the *Romane*, in those Negative opinions, which we condemne.

If we looke beyond *Luther*, we shall easily discern, that the *Muscovites*, *Armenians*, *Egyptians*, *Æthiopians*, and divers other countreys and Nations, (all members of the *Greeke Church*) taught

* Nunc Deo omnis gratia auctori gratias agimus, et lætamur cum multis aliis tum non minimum in hoc quod in multis vestra doctrina cum nostra consonat Ecclesia. Patr. resp. 2. in init. & resp. 1. p. 148.

our Doctrine from the Apostles' time to ours. This is so true an Evidence in our behalfe, that *Bellarmino*, as it were in disdain of the Churches, makes this answer: *We are no more moved with the examples of Muscovites, Arminians, Egyptians and Ethiopians, then with the examples of Lutherans, or Anabaptists, and Calvinists: for they are either heretiques, or Schismaticques**. So that all Churches (be they never so Catholique and ancient) if they subscribe not to the now Romane Faith, are eyther schismaticall or hereticall.

But let these men observe what Rules they list, let them brag of *Antiquitie*, *Universalitie*, and *Succession*; let them reject the confessions of all Christian Churches but their owne, yet shall they never be able to prove those unwritten Traditions Apostolique, and of equall authority with the Scriptures, which contrary the doctrine of the Apostles, or by consequence overthrowe the foundation of the written Word. If the Apostle teach us to *pray with the spirit, and to pray with the understanding also*, (1 Cor. xiv.) how can prayer in an unknowne tongue, without understanding, be prooved a Tradition Apostolicall? If the Apostle teach us by the written Word, that the Communion in both kinds extend to all beleevers, by the general words of Christ; *Drinke ye all of this*; how can the Communion in one kinde bee tearmed a Tradition Apostolical, which imposeth the contrary on the *Non Conficient* Priest, and the lay-

* Bell. de ver. Dei. l. 2. ca. ult. in fine.

people, Drinke ye none of this? If the Holy Spirit dictate by the mouth of an Apostle, *Search the Scriptures*; how can that doctrine be said to be Apostolicall, which injoynes the contrary to the lay-people, *Search not the Scriptures*? If the written Word proclaime it for an Apostolike doctrine: *It is better marrie then burne*: how can that unwritten Word bee tearmed a Tradition Apostolicall, which teacheth the contrary: *It is better for a Priest to burne then marry**? If an Angel from heaven proclaime of the reall presence of Christ's body; *He is risen, he is not heere*: and the Apostle declares it for an Article of belief, *The Heavens containe him till his second coming*; how can the corporall and reall presence of Christ in the Sacrament, be a Tradition Apostolicall, which affirmeth that Christ's body is contained in the heavens, and in a Pix at one and the same time? If the Communion of the body and blood of Christ, be a common union of Priest and people, and by the Apostles' written Word, *Wee are all partakers of one Bread, and one Cup*; how can Private Masse bee tearmed a Tradition Apostolicall, wherein the Priest receives the Bread and Cup alone without the people? If God himselfe forbid by his Morall Law, the worshipping of Images; and the same Law stood in force with Christ and his Apostles; how can that doctrine be made a poynt of Faith, and termed a Tradition

* Utrumque est malum et nubere et uri imò pejus est nubere. quicquid reclamant adversarii, &c. Bell. de Monach. l. 2. c. 30.

Aposto-

Apostolicall, which on the contrary gives adoration to Images? Lastly, if an *Angel* from heaven forbids the worshipping of Angels by a particular instance in himselfe: *Worship not mee, for I am thy fellow servant*: How can it be reputed a Tradition Apostolicall and an Article of Faith, that the *Saints reigning with Christ, are to bee worshipped and prayed unto**? These Papal Traditions unwritten, are different, if not flatly opposite to the Word written; and therefore I will say with *Tertullian*, who answered the heretiques in his dayes: *Their very doctrine itselfe being compared with the Apostolike, by the diversity and contrarietie thereof, will pronounce, that it had neither any Apostle for an Authour, nor any man Apostolique*†. Now if any Romanist shall take that poore exception, and say their Tenets are not flat contrary to the Scriptures; let him take his answer from *Saint Chrysostome*: *Saint Paul teacheth not (saith hee) if any man preach contrary to the Gospell, or overthrow the whole Gospell: but if they preach any little thing besides the Gospell hee hath received, if hee overthrow any thing, whatsoever it be, let him be accursed*‡. I say therefore, if this or the like unwritten Traditions bee found præter-

* Art. 8.

† Tert. presc. advers. hæres. c. 32.

‡ Non dixit si contraria annuntiaverint, aut si totum Evangelium subverterint, sed si vel Paulum Evangelizaverint præter Evangelium quod accepistis etiamsi quidvis labefactaverint, Anathema sint. Chrys. in Galat. c. 1. et Aug. in Joh. Tra. 98.

quàm, or contraquàm, either besides or contrary to the Scriptures (as certainly most of their Traditions are) I say, it is impossible to reconcile them for Apostolike Traditions, and consequently more absurd to equall them with the Scriptures, and make them a partiall rule of faith; for Although (saith Tertullian,) the Apostles did deliver some things unto their domesticall friends (as I may call them) yet wee must not beleeve, that they delivered any such things as should bring in another rule of Faith, different and repugnant to that, which they generally propounded in publique, as though they had preached one Lord in the Church, another in their lodging.*

To leave therefore a certainty for an uncertainty, to forsake the written Word, *which is the safest and surest rule of beliefe*, for unwritten Traditions, which have neither *Antiquitie* for their leader, nor *Universality* for their assurance, nor *Succession* for their evidence; this I say, is *Via Dubia*, a doubtfull and uncertaine way, this is *Via Devia*, a wandering and By-way,

* Tertul. de præscr. c. 26.

SECT. IX.

THE SCRIPTURES ARE A CERTAINE, SAFE, AND EVIDENT DIRECTION TO THE RIGHT WAY OF SALVATION; AND CONSEQUENTLY, TO GROUND FAITH UPON UNWRITTEN TRADITIONS, IS AN OBSCURE, UNCERTAINE, AND DANGEROUS BY-WAY.

I CONFESSE it for a trueth, that in the first ages of the world, the *Ancients* had the knowledge of God without writing, and their memories, by reason of their long lives, were Registers, instead of Bookes: but afterwards, when God had taken the posteritie of *Jacob* to bee his peculiar people, the lives of men were shortned; and therefore hee gave them their lawes in writing, which writing was so true and perfect, that *some Romanists confesse, the Jewes had nothing pertaining to the knowledge and service of God, that was not written**. “ And as in the crea-
“ tion of the world, before the Sun was made, the
“ light was sustained and spread abroad by the
“ incomprehensible power of God; yet after the
“ Sun was created, God conveyed the whole light
“ of the world into the body of the Sun: so that

* Non desunt aliqui Catholicorum qui negant nullum fuisse Traditionem non scriptam apud Judæos. Bell. de verbo Dei non script. l. 4. c. 8.

“ though

“ though the Moone and Starres should give light
 “ yet they should shine with no other light, but
 “ what they received from the Sun; even so in
 “ the constitution of the Church, howsoever God
 “ at first preserved and continued the knowledge
 “ of his truth, by immediate revelation from him-
 “ selfe to some chosen men, by whose ministrie
 “ hee would have the same communicated to the
 “ rest, yet when hee gave his word in writing, he
 “ conveyed into the bodie of the Scriptures, the
 “ whole light of his Church, so that, albeit there
 “ should be Pastors and Teachers therein, to shine
 “ as starres, to give light to others, yet they should
 “ give no other light, but what by the beames of
 “ the written Law was cast upon them.” And that
 wee might have good warrant for the written
 Word, God himselfe shewed the first way by his
 owne example, who with his owne finger wrote
 the *Decalogue* in tables of stone; and (saith *Moses*)
The Tables was the worke of God, and the writing
was the writing of God upon the Tables. (Exod.
 xxxii. 16.) And as God was the first Author of
 writing in the old Law; so our Saviour Christ,
 God and Man, taught the same lesson by his own
 example and direction in the New: *For when*
the Disciples wrote (saith *Austen*) *what Christ*
shewed and said unto them, it is not to be said that
he did not write, because the members wrought that
which they learned by the inditing of the Head.
For whatsoever he would have us to reade of the
things which he did and said, he gave in charge to
them,

them, *as his hands to write the same**. And thus one and the same Spirit, that prescribed the old Law to *Moses*, gave also expresse charge to the Evangelist *Saint John*: *Scribe, write these things.* (Revel. i. 11. 19.) And lastly, the reason of this writing, *Saint Luke* renders to *Theophilus*, *That thou mightest know the certaintie of those things wherein thou hast boene instructed.* (Luke i. 4:) Now as things written are of longer continuance, and better assurance, whereby we have the certaintie of our faith and doctrine; so likewise by that certainty we enjoy the more safetie: and for that cause the Apostle *Saint Paul* tells the *Philippians*, that which hee delivered by word of mouth being present: *To write the same things* (saith he) *to me it is not grievous, but for you it is safe.* (Phil. iii. 1:) And this may be a good comfort for all beleeving Protestants, that wee have these two benefits of the written Word, (by the doctrine of two Apostles) *Certaintie and Safetie.*

This doctrine was rightly observed, and earnestly pursued by the true belevers in the Primitive Church, in so much, as it is observed by *Eusebius*, that *the faithfull who had heard the preaching of Saint Peter*, not thinking that sufficient, nor contented with the doctrine of that divine preaching unwritten, most earnestly intreated Marke, that

* Cum illi scripserunt, quæ ille ostendit et dixit, nequam dicendum est, quod ipse non scripserit, &c. Aug. de consens. Evangel. lib. 1. c. 35.

hee

hee would leave them in writing, the *Commentaries* (or records) of the doctrine which they had delivered unto them by word; and ceased not till they had persuaded him thereto. Now it is reported (saith hee), when the Apostle understood this, to have beene done by the revelation of the Holy Ghost, he joyed much in the desire of those men; and by his authority warranted this Gospel in writing to the reading of the Church*. Here was a memorable example, both for the Certaintie, and Safetie of the Christian Faith; the faithfull heare the Word of God, yet fearing the uncertaintie of that which might bee delivered upon report; from hand to hand, they intreat *Marke* the Scholler and follower of *Peter*, that hee would commit the same to writing: this was performed accordingly, and Saint *Peter* joyed in the performance of it; and withall testified by his approbation, that their good motion proceeded from the Holy Ghost.

In like manner you shall observe, as the Apostle *St. Paul* wrote those things which he delivered by word of mouth to the *Philippians*: so likewise hee delivers the same things to the *Corinthians*, which hee received according to the *Scriptures*. (1 Cor. xv. 3.) And from hence will arise a third benefit, (which is the grand point in question) *The Scriptures are alone sufficient without the helpe of Traditions*: for that which Saint *Paul* hath testified of the

* *Scriptura Regula credendi certissima tutissimaque est. Bell. de verbo Dei. lib. 1. cap. 2. Euseb. li. 2. cap. 14.*

Church at *Corinth* and *Philippi*, the same *Nicephorus* expresseth more particularly in these words: *What Saint Paul being present, taught by word of mouth amongst the Corinthians, Ephesians, Galathians, Colossians, Philippians, Thessalonians, Jewes, Romans, and many other persons, whereunto the Holy Ghost sent him, and whom he begate in the faith of Christ, the same things in his absence hee compendiously revoketh into their memory by his Epistles written unto them* *. If therefore St. Paul set downe in his Epistles all that doctrine which hee delivered by word of mouth to those several Churches, and withall taught that doctrine *which hee received according to the Scriptures*, it will follow of necessitie, that all things necessary to salvation, are contained in the Scriptures: for hee witnessed of himselfe; *I have not shunned to declare (all) the Councell of God.* (Acts. xx. 27.)

Let us appeale to him, touching the sufficiencie of the Scriptures. First, hee exhorts *Timothy*, to *continue in those things which hee had learned, and had been assured of*: (2 Tim. iii. 14.) neither doth he tell him, he was assured of traditions, but plainly expresseth in that place his meaning of the *Holy Scriptures*; and that it might appeare the Scriptures were not denyed by the Apostles to children and ignorant persons, (as it is now used in the Church of Rome) hee testifieth in his behalfe, *that from a child hee had known the holy Scriptures*: (Verse 15.) and that it might yet further appeare

* Niceph. Eccles. Hist. lib. 2. ca. 34.

the Scriptures were sufficient for his saving knowledge, without the helpe of Traditions, he protesteth to him, that *they were able to make him wise unto salvation.* (2 Tim. iii. 15.) And lastly, lest it might be thought a particular instruction to *Timothie* alone, and not to the rest of the faithfull, he proclaimes the written Word as a generall rule, and conclusion for all beleevers: *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished to all good workes.* (2 Tim. iii. 16, 17.) So that, if you regard the authoritie of the written word, it came from God by inspiration; if the use of it, it teacheth, correcteth, improveth; if the end and perfection of it, that the man of God might bee thoroughly furnished to every good work. Now whatsoever is so profitable unto all these ends, to make a man wise unto salvation, must needs bee sufficient of itselfe, and the rather, because there is nothing can bee wished for, either to soundnesse and sinceritie of Faith, or to integritie and godlinesse of life, that is, to man's perfection, and the way of salvation, which, *the Scripture given by inspiration of God* doeth not teach the faithfull servants of Christ: nay more, if that which is written bee not sufficient by the beleefe whereof we may attaine to eternall life; without doubt, *Saint John*, the beloved disciple of Christ, would never have told us: *These things are written, that wee may beleefe, and beleeving we may have eternal life.* (John xx. 31.)

I proceed to the examination of the ancient Fathers, that out of the mouth of two or three witnesses, that written word may be established.

Athanasius the holy Father tells us: *The holy Scriptures given by inspiration of God, are of themselves sufficient to the discovery of the truth* *. And as concerning the fulnesse of all truth, which is revealed in the Scriptures, *Saint Hilary* assures us, that in his dayes *The word of God did suffice the belevers; yea, (saith he) what is there concerning man's salvation, that is not contained in the Word of the Evangelist? What doth it want? What is there obscure in it? All things there are full and perfect* †. And *Tertullian* himselfe professeth, that *hee honoureth the fulness of the Scriptures, and denounceth a woe to Hermogenes the heretike, if he take ought from those things which are written, or addeth to them* ‡. And *Saint Cyrill* more expressly, *All things (saith he) which Christ did, are not written, but those things are written, which the Writers thought sufficient, as well touching conversation, as Doctrine, that shining with right faith, and vertuous workes, wee may attaine to*

* *Ἀπορρογῆς μὲν γὰρ εἰσὶν αἱ ἀγίας καὶ θεοκινεῖσθαι γράφαι πρὸς τὴν τῆς ἀληθείας ἀπαγγελίαν.* Athan. orat. cont. Gen. in init.

† Sufficiebat quidem credentibus Dei sermo; qui in aures nostras Evangelistæ testimonio transfusus est? quid enim in eodem Sacramento salutis humanæ non continetur? aut quid sit quod reliquum est, aut obscurum? Plena sunt omnia ut à pleno et perfecto facta. Hil. de Trin. l. 2.

‡ Tert. contr. Hermo. c. 22.

the Kingdome of Heaven *. And Saint Austen gives his consent with the rest of the holy and ancient Fathers; that *In those things which are layd downe plainly in the Scriptures, all those things are found which appertaine to Faith, and direction of life* †. And thus by the testimonies of the blessed Apostles, and the consent of holy Fathers, wee have *certaintie*, wee have *safetie*, wee have *assurance*, wee have *all-sufficiencie* in the Scriptures.

Surely the ancient Fathers did little dreame, that the precious stones and timber, on which the Church of Rome was first built, should bee repayred in her decaying age, with strawe and stubble of unwritten doctrines, and unknowne Traditions. Saint Cyprian, that blessed Martyr, was so farre from allowing Ecclesiasticall Traditions for a poynt of Faith, that hee makes this *Quære: Whence is this Tradition? is it derived from the Lord's authoritie, or from the precepts of the Apostles? for God willeth us to doe those things which are written* †. But this *quære* is so distasted by Bellarmine, that to this short demand,

* Non omnia quæ Dominus fecit conscripta sunt sed quæ scribentes sufficere putarunt tam ad mores quam ad dogmata, ut. rectè fide et operibus et virtute rutilantes ad regnum cælorum perveniamus. Cyr. in Joh. li. 12. c. 68.

† In iis quæ apertè in Scripturâ posita sunt, inveniuntur illa omnia quæ convenient fidem moresque vivendi. Aug. de doct. Christ. lib. 2. esp. 9.

‡ Unde ista Traditio? utrumne de Dominica, &c. ea enim facienda esse quæ scripta sunt Deus testatur. Cypr. Epist. 74. ad Pomp.

hee

hee returnes this sharpe answer: *Cyprian spake this when he thought to defend his owne errour, and therefore it is no marvell, if hee erred in so reasoning**: yet wee may see what time and ermours have brought to passe, those authorities of Scripture which the heretiques pretended for their unwritten Traditions in the ancient Church, are the very same which the Romanists at this day assume in behalfe of their Traditions. *Irenæus* tells us, that in his time the heretiques complained, that *they who were ignorant of Traditions, could not find the truth in the Scriptures, for the truth was not delivered by writing, but by word of mouth†*. And for prooffe of their assertion, they cite the words of Saint *Paul*. *We speake wisdom amongst them that be perfect.* (1 Cor. ii. 6.) *Bellarmino* alledgeth in this very Text, to prove that many mysteries require silence, that it is unmeet they should be explained by the Scriptures, and therefore are opely learned by Traditions‡. *Tertullian* tells us, that the heretiques confessed indeed, that the Apostles were ignorant of nothing,—but they say the Apostles revealed not all things unto all men§. And for prooffe, they cite the Word written: *O Timothy, keepe*

* Respondeo Cyprianum hæc scripsisse cum errorem suum tueri vellet et ideo si more errantium tunc ratiocinaretur, &c. Bell. de verbo Dei. lib. 4. cap. 11.

† Iren. l. 3. c. 2.

‡ Bell. de verbo Dei. lib. 4. c. 8.

§ Tertul. de præcip. advers. hæres. cap. 25.

that

that which is committed to thy trust. In like manner Saint Austen tells us, that All foolish heretiques doe seeke to colour their devices by the pretext of this Gospell; I have yet many things to say unto you, but ye cannot beare them now. But (saith hee) seeing Christ himselfe hath been silent of those things, who of us can say they are those and these? or if hee dare say it, how doth hee proove it?* These and the like places are cited by *Bellarmino*, and the Romanists, for the honour and authoritie of their unwritten Traditions†: nay more, they are urged with such eagernesse in defence of their doctrine, that some of them publickly professed, *St. Paulus ille Tharsensis, &c.* If that same Paul of Tharsus, the chiefe instrument of divine Philosophie, should condemn any Traditions of the Catholike (Roman) Church, I would confidently proscribe him; abandon him, pronounce Anathema, with direfull execrations against this Saul‡.

Wekram, Bishop of Nuumburg; a principall member of the Romane Church, and conversant amongst the Monks of former ages, gives the reason which occasioned the Romanists of these later times to stand upon justification of their Traditions. About the time the Devil was let loose, (that is to say, a thousand yeeres after Christ) certain Monkes (saith hee) for the upholding of Pope *Hildebrand's* faction, desired other doctrines,

* Aug. in Joh. Tract. 97 et 98.

† Bell. de verbo Dei. lib. 4. cap. 5.

‡ Favour. Antiq. pag. 276.

and

and brought, in masteries of humane Institution* and to prevent the knowledge of the truth, they permitted not young men in their Monasteries, to studie the saving knowledge (of the Scriptures,) to the end, that their rude wit might bee nourished with the huskes of devils, which are the customs of humane Traditions, that being accustomed to such filth, they might not taste how sweet the Lord was †. This learned Author gives us to understand, that the unwritten doctrines in the Romane Church, were but filth and huskes of Devils, which without doubt the heretiques of former ages had scattered and left behind them. And thus the Priests and Fryars have received the doctrine of Traditions from the Monks, the Monks from the heretikes, and both jointly sympathize with the heretike Eutyches in the generall Councell of Chalcedon, and make one and the same generall acclamation. Thus I have received of my forefathers, thus I have beleaved, in this faith I was baptized and signed, in the same have I lived till this day, and in the same I wish to die ‡.

I speake not this to decline the authoritie of Apostolique Traditions: for I know well, the same Apostle, who tells, *the Scriptures are able to make us wise unto salvation*, gives also this warning

* Alienas doctrinas appetunt et magisteriæ humanæ institutionis inducunt. Lib. de unit. Eccles. p. 233.

† Ut inde ingenium nutriatur siliquis dæmoniorum quæ sunt consuetudines humanarum Traditionum. Ibid. p. 228.

‡ Concil. Chal. Act. 1.

to the Church of *Thessalonica*: stand fast, and hold the Traditions which ye have been taught, whether by word or our Epistle. (2 Thess. ii. 15.)

Here the Apostle calls his owne written Epistle a Tradition; and for ought can appeare, that which hee taught by word of mouth, was but the word written; (for a man may teach one and the same doctrine divers waies) but what Protestant, I pray, did ever refuse to hold the traditions which Saint *Paul* and the rest of the Apostles taught by word of mouth? Wee generally confesse, that they were of equall authoritie with the word written; but who can tell us what Traditions those were, if they were not written? We may grant without prejudice to our cause, that Saint *Paul* delivered more to the *Thessalonians* by word of mouth then was contained in that Epistle (although the words alleadged, inforce no such thing); for wee take not upon us to maintaine that the first Epistle to the *Thessalonians* containeth all the doctrine to salvation; but doth it therefore follow, that he delivered more unto them then was contained in the whole Scriptures?

When *Paul* came to *Thessalonica*, three sabbath dayes (saith the Text) hee reasoned with them out of the Scriptures. (Acts xvii. 2.) He taught them, that it behoved Christ to suffer, and rise againe from the dead, and that Jesus was Christ: and after that, hee witnesseth both to small and great, saying none other things then those which the Prophets and Moses did

did say should come. (Acts. xxvi. 22.) Therefore whatsoever hee delivered to the *Thessalonians*, although it bee not found in his written Epistle, yet it must needs be contained in the holy Scriptures. Againe, if the *Thessalonians* had insisted onely upon unwritten Traditions, yet the Apostle would by no meanes approve of it: for he professeth, that the Jewes of *Berea* were more noble then those of *Thessalonica*, and there hee gives the reason for it: *In that they received the Word with all readinesse of mind, and searched the Scriptures daily, whether those things were so.* (Acts xvii. 11.) And hence we have an example of the undoubted Traditions of the Apostles themselves, which were examined by the touchstone of the Scriptures: but no man can shew me that ever the Scriptures were examined by unwritten Traditions.

We say therefore that all unwritten Traditions which concerne the salvation of the beleever, are either immediately, or at least by sound inference, derived from the Scriptures, and those also have a manifest and perpetuall testimony of the Primitive Church, and the uniforme consent of succeeding Christians in all ages. And whereas our adversaries charge us, that we likewise hold doctrihall Traditions, which have no foundation in the Scriptures, as namely the *Canon of the Scriptures*, the *keeping of the Sabbath*, the *baptizing of Infants*, and the *perpetuall Virginitie of the blessed Virgin*; it is sufficiently apparent, that these things are also derived from the Scriptures: for as wee deny not,
that

that the *Canon* of the Scripture may bee tearmed a Tradition in a large sense; yet wee say, even that Tradition is derived also from the testimony of the Apostle Saint *Paul*, yea and of Christ himselfe, who witnesseth, that whatsoever he spake, was written in the *Law*, in the *Prophets*, and the *Psalms*, under which none of the Apocryphall Books are contained. Touching the *Sabbath* day, wee hold the observation of it to bee perpetuall, and unchangeable, because we find it noted in the Scriptures*. Touching baptisme of Infants, *Bellarmino* himselfe proves it; first from the proportion betweene *Baptisme* and *Circumcision*; secondly, from two places of *Scripture*†. Lastly, concerning the perpetuall Virginitie of *Marie*, although for the honour and sanctitie of that blessed Virgin, wee beleeve it, yet this doctrine is not *de necessitate*, but *de pietate fidei*; it is more for pious credulitie, then for necessitie‡; and yet if we require Scripture for it, the Fathers proove it out of the 44 of *Ezech.* 2. as *Hierome* sheweth in his Commentaries upon that place.

Now if any man list to be contentious, and demand of us, where it is written that the Sonne of God is of the same substance with the Father? Where is it written, that Christ is God and man,

* Acts xx. 7. 1 Cor. xvi. 2. Revel. i. 10.

† John iii. 5. Matth. xix. 14.

‡ Index Biblicus in Regiis Bibliis vocabulo (Marie) multis scriptura locis significari perpetuam virginitatem Mariæ ostendit.

subsisting in one person? Where is it written, that the Holy Ghost proceedeth from the Sonne as well as from the Father? Or where is the word *Trinitie* to be found written in the whole body of the Scripture? If any man shall deny the truth of these things because they are not plainly in the same words delivered in the Scriptures, what can his question argue lesse than a plaine cavilling, and shifting of a knowne truth; for as *Athanasius* in the like case answered the *Arrians*, touching the word *ipso*, (*of the substance with the Father.*) *Albeit the word be not found in the Scriptures, yet it hath the same meaning that the Scriptures intend, and import the same with them whose eares are intinely affected towards Religion.* And in like manner Saint *Austen* made the like answer: *Albeit the word perhaps be not found there, yet the thing itselfe is found; and what more frivolous quarrell is it, then to contend about the word, when there is a certaintie of the thing†?* I will not require of our adversaries to shew me in the Scriptures, the word of *Transubstantiation*, of *Masse*, of *Supremacie*, and the like, because they receive them as Traditions which are not contained in the Scriptures: but on the other side, if any Romanist will deny, that the Articles

* *Athan. Ep. quod decreta Synodi Niceenæ congis verbis sunt exposita.*

† *Quia etsi fortasse nomen ipsum non inveniretur, res tamen ipsa inveniretur, quid est nimis contentiosius, quam ubi de re constat certare de nomine. Aug. Epist. 174.*

of

of the Apostles' Creed are not contained in the Scriptures, and yet will shew me in expresse words, *I beleeve in God the Father Almighty, maker of heaven and earth: or that the holy Catholike Church and Communion of Saints*, are the expresse wordes contained in the Scriptures, I will subscribe to the Articles of the newe Romane Creed, and allow all Papall Traditions for Apostolical. For we doe not say that nothing is to bee beleeved *de fide*, but what is written in the Scriptures in expresse termes, but wee professe it must be directly, or by necessary consequence deduced from the Scriptures. It was the answere of *Epiphanius** to the disciples of *Arius* in the Primitive Church, *Wee all of us doe confesse the Father to be unbegotten, and increate; and it is surely an admirable saying, but shew mee if you can, where this saying is written: for neither doeth the Law of Moses, nor the Prophets, nor yet the Apostles make any mention thereof. If then we do piously acknowledge this saying, though it were not written any where; who can find fault with us, though the word Coessentiall, or Consubstantiall be not written†? As therefore we confesse the words, Unbegotten-Increate, Consubstantiall, the word Trinitie, and the like, are not found in Scriptures; so I thinke no Romanists will or can deny, but that all those words are implied in the Scripture, or by necessary inference deduced from them.*

* Epiphan. hæres. 69. nu. 71.

† Idem hæres. 75.

To conclude therefore this second poynt, and first Article of the Romane Creed, since Papall Traditions have no foundation in the Scripture, nor are contained in any Apostolike author (by our adversaries' confession); since they want a continued succession from the Apostles' time, with universalitie of Churches, and consent of Fathers; since they are not resolved of a certaine and definite number of doctrinall Traditions; (which ought to be resolved in poynts of Faith) lastly, since the Scriptures, by the testimonies of both sides, is *the safest and surest rule for all beleivers*; and since many Papall Traditions are different, if not contrary to the Scriptures; to follow unknowne, and unwritten doctrines, for knowne and written verities, is *Via Dubia*, a doubtfull and uncertaine way; it is *Via Devia*, a wandering and By-way.

I proceed in the next place to the examination of the ancient Fathers, whereby it shall appeare, the Romish faith and doctrine, as it wants Antiquitie and Universalitie of Churches, so likewise it is utterly destitute of the consent of ancient Fathers.

SECT.

SECT. X.

OUR ADVERSARIES MAKE GREAT BOAST OF THE TESTIMONIES OF THE ANCIENT FATHERS IN GENERALL, YET WHEN THEY COME TO SIFTING PARTICULAR POYNTS, EITHER BY SECRET EVASION THEY DECLINE THEM; OR OPENLY REJECT THEM.

TELL mee then, O thou whom my soule loveth, where thou feedest, whither is thy beloved turned aside, that wee may seeke him with thee? (Cant. i. 7. and vi. 1.) Shall wee seeke him in the Fathers? Oh (saith Campian) If wee once name the Fathers; the field is fought, the wager is won on our side, for they are all ours*. Yea (saith Bristow) In most matters of Controversie they are so plain on our side, that it cannot with any colour bee denied, or called in question†. Yea, Duræus the Jesuit claimes a peculiar interest in the behalfe of the Romane Church: Wee onely are the true sonnes of the Fathers, wee doe not cite them by the halves; sometimes allowing one part of their doctrine; sometimes rejecting another, but we embrace them all‡. And for confirmation of this assertion, the Ro-

* Camp. Rat. 5.

† Brist. Mot. 14.

‡ Nos Patrum veri filii sumus. Dur. contr. Whitak. p. 125. & 140.

manists

manists in their Apologie, or Petition of Lay Catholikes, make this generall acclamation: *For one place of a Father, sometimes ill cited, sometimes falsified, sometimes mutilated, and sometimes wholly corrupted, (by Protestants) we can produce a thousand, not by patches and manmokes, as they doe, but whole pages, whole chapters, whole bookes, and the uniforme consent of all the ancient Fathers, and Catholique Church*.*

Thus the wicked Jewes claimed Abraham for their Father; and thus the frantike Grecian† claimed all the ships in Athens to bee his, when the poore man had least interest in them. If Campian and his fellow Jesuites had been living in the dayes of the ancient Fathers, surely they had been branded with the markes of heretikes for their false alarums: for Carus the Eutychian heretike, although his crime reach not to all the Fathers, yet (saith he) according to the Exposition of three hundred and eighteen Fathers, so I beleeeve, and in this faith was I baptized; what should ye say more to mee, I cannot tell‡. And Dioscorus the heretike, much like the Jesuit, makes an open outery in the Councell of Chalcedon: *I have the testimonies of the holy Fathers, Athanasius, Gregorie, Cyrill, I varie not from them in any poynt, I am throune foorth and banished with the Fathers, I*

* Apolog. or Pet. of Lay Cath. 1604. cap. 4.

† Thrastus.

‡ Ego secundum expositionem trecentum octodecem Patrum, sic credo, &c. Concil. Chalced. Act. 4. p. 877.

defend

*defend the Fathers' doctrine, I have their judgement uttered, not by chance, or unadvisedly, but remaining expressed in their books**. Thus Paynims and heretikes, Jews and Jesuits, claime Antiquitie and Universalitie in Traditions and Fathers: yea, the heretikes did glory and vaunt of the Fathers in the two famous Councils of *Nice* and *Chalcedon*, in the very presence of the Fathers themselves; yea, *Pelagius* the heretike, when he disagreed from the doctrine of the Fathers, like a true Romanist, thought to advance his owne heresie, by magnifying the Faith of *Ambrose*, an ancient Father: *Blessed St. Ambrose* (saith he) *that Bishop, in whose bookes the Roman faith especially appeareth, who like a beautifull flower shined amongst the Latine Writers, whose faith and most pure understanding of the Scriptures, the enemy himself dares not reprehend†*. This is the very practise of the Romane Church in these daies. They glory in the name of the Fathers, as if they were the true children, and only heires of their doctrine, when as in truth their chiefest points of faith were scarce known, much lesse beleaved *de fide*, in their dayes. Neither do I conceive that the Romanists doe thus vaunt of the Fathers, because they are favourable to their cause, but because they know the common people

* *Ego cum Patribus ejicior, ego defendo Patrum dogmata, ego horum habeo testimonia non simpliciter aut transitorie, sed in ipsorum libris expressum. Concil. Chalc. Act. 1.*

† *Pelag. lib. 3. de lib. Arbitrio. q.*

can learne nothing of the Fathers, but what they heare and understand from the report of their owne Priests.

Looke upon the practise of the greatest champions in the Romane Church: doth not *Andradius*, Card. *Bellarmino*, and Card. *Cajetan*, (contrary to the Article of the Romane Creed) decline the Exposition of the ancient Fathers? Doth not Cardinall *Baronius* professe that the Church of Rome doth not alwayes follow the consent of Fathers? Doth not their owne *Lyra* witness, that *the sayings of the holy Fathers are not of so great authoritie, but that it is lawfull to hold the contrary to them, in those things which are not determined by the Scriptures**? Doth not their Bishop *Canus* acknowledge, that *the ancient Fathers sometimes erre, and against the ordinary course of Nature bring forth a monster†*. Nay more, doe not their own Divines at *Doway* make this publike declaration: *We beare with many errours in the old Catholike Writers, wee extenuate them, wee excuse them, and by inventing some devised shift, wee oftentimes deny them, and faine some commodious sense for them, when they are objected in disputations, or conflicts with our adversaries‡*? If therefore the
best

* Nam dicta Sanctorum Patrum non sunt tantæ authoritatis, quin liceat contrarium tenere in iis quæ per Scripturas non determinantur. *Lyra*. in *Math*. 1.

† *Canus* loc. *Theol*. lib. 7. c. 3. n. 7.

‡ Cum igitur in Catholicis veteribus aliis plurimos sermone
A A
errores,

best learned Romanists sometimes excuse them, sometimes decline them, sometimes condemne them, shall we think the Fathers are all theirs? I appeale to their owne confessions. First, touching the words of Christ. *Thou art Peter, and upon this Rocke I will build my Church.* Maldonat the Jesuite makes this confession. *The meaning of these words (viz. That the Rocke is Christ) seemes not to mee to be the true meaning, which all the Fathers thinke to be so, whom ever I remember to have read, Hillary excepted*.* In like manner touching the words, *Whatsoever thou loosest on earth, shall be loosed in Heaven, &c.* he makes this publike profession: *I will not interpret, that this which is heere spoken to Peter, is spoken also in the same sense to the other Apostles, although I see all Interpreters to be of that mind, Origen onely excepted†.* Will you have instances without exception? *It is the common sentence of all Divines (sayeth Bellarmine) simply to admit merit of condignitie, which sentence is most true‡.* Yet their owne Fryar Walden protested confidently, that *he was the sounder Divine, and more faithfull Catholike, who doth simply denie*

errores, et extenuemus, excusemus, excogitato commento persape negemus, et commodum sis sensum affingamus, cum opponuntur in disputationibus aut in confictionibus cum adversariis. Ind. Expur. Belgi. p. 5. Edit. Antw. Ann. 1671.

* *Ibid.* in Math. 16. 18. p. 352.

† *Ibid.* *Ibid.*

‡ Communis sententia Theologorum admittit simpliciter meritum de condigno, quæ sententia verissima est. Bell. de Jur. lib. 4. c. 18.

such

such merit,—as all the former Saints, that is, (all the ancient Fathers) and the universall Church (until the late Schoolemen) have written*. Againe, it is the generall vote of the later Romanists, that the words (*This is my body*) are the very formall and efficient cause of Transubstantiation: yet their owne Archb. of *Cæsarea* witnesseth, that all the orthodox Fathers both Greek and Latin, teach that Consecration is made by Christ's prayer and benediction, and not by those words, *This is my body*†. Lastly, it is the generall Tenet of the Roman Church at this day, that the blessed Virgin was conceived without original sinne; in so much as *Bellarmino* professeth, they are not to be numbred amongst Catholikes that thinke the contrary‡; and yet their owne Bishop *Canus* witnesseth with us, that *Sancti omnes*, All the holy Fathers, (uno ore) with one consent affirme, the blessed virgin to have been conceived in originall sinne§. The Fathers then, by their good leave, are not all theirs; and in som ecapital points, by their own confessions, they are none of theirs, nay, they are reputed

* Sicut omnes sancti priores usque ad recentes Catholicos et communis scripsit Ecclesia. Wald. tom. 3. de Sacram. tit. 1. cap. 7.

† Christoph. li. 1. p. 115.

‡ Inter Catholicos non sunt numerandi. Bell. de Amiana gra. l. 4. c. 15.

§ Sancti omnes uno ore asseverarunt beatam virginem in peccato originali conceptam fuisse. Canus loc. Theol. lib. 7. c. 1. n. 1. n. 3.

no good Catholiques by their own Testets that teach not contrary to the uniforme consent of Fathers. I proceed to the examination of more witnesses in the fundamentall poynts of their Roman faith. Touching the Communion in one kind, it is the confession of *Æneas Sylvius*: *The Fathers in the Primitive Church did not forbid the people to drinke of the Cup, but wee drive them from it**.

Touching the doctrine of Transubstantiation, it is the confession of Card. *Cusanus*: *Certaine of the ancient Fathers are found of this mind, that the bread in the Sacrament is not transubstantiated, nor changed in nature*†.

Touching Private Masse, it is the confession of Cardinall *Bellarmino*: *There is no expresse testimony amongst the ancient Fathers, but it may be gathered by conjectures*‡.

Touching Prayer and Service in an unknowne tongue, it is the confession of *Cassander*: *The Canonickall Prayers, and especially the words of Consecration, the ancient Fathers did so reade it, that all the people might understand, and say Amen*§.

Touching Adoration of Images, it is the confession of *Massonus*, a learned Papist: *There is*

* *Patres et primitiva Ecclesia populum à communione calicis non prohibebant nos arcemus. Æne. Syl. Epist. 130.*

† *Cusan. exercit. lib. 6.*

‡ *Bell. de Missa. lib. 2. c. 9.*

§ *Cassand. Liturg. cap. 28.*

no example in Scriptures or Fathers, for Adoration of Images; they ought to be taken for ornament to please the sight, not to instruct the people.*

Touching Indulgences and Pardons, it is the confession of Cardinall Cajetan: *There is no authoritie of Scriptures or Fathers, Greeke or Latine, that bring them to our knowledge†.*

Touching Purgatory, it is the confession of Fisher Bishop of Rochester: *Of Purgatory there is very little or no mention amongst the ancient Fathers‡.*

Touching the number of seven Sacraments, it is Bellarmine's confession: *The Protestants ought not to require of us to shew the number of seven Sacraments in Scriptures or Fathers§.*

Lastly, touching the Exposition of the Scriptures, Cardinall Baronius makes this ingenious acknowledgment: *Although the holy Fathers for their great learning bee rightly termed the Doctors of the Church: yet the Catholike Romane Church doeth not follow them alwayes, and in all things, in expounding of the Scriptures||.*

These men therefore, which so much magnifie the Antiquitie of their Church, and doctrine of the ancient Fathers, upon examination and triall

* E Bibliotheca Papirii Massoni in ejus libellis de picturis et imaginibus.

† Cajet. opusc. 15. c. 1.

‡ Roff. Art. 18. contra Lutherum.

§ Bell. de effect. Sacrament. lib. 2. cap. 24.

|| Baron. Annal. ad An. 34. nu. mar. 213.

of their cause, plainly intimate unto us, that the most substantiall poynts, and chiefest articles of the Roman Faith, were altogether unknowne, or at leastwise did want the uniforme consent of Fathers : And that you may yet further know, notwithstanding they seemingly magnifie the Fathers amongst the common people ; yet there is scarce any ancient Father of note, but either they cite him by the halves, or condemne him as erronious, or reject him for a counterfet at their pleasure. Nay more, there is scarce any poynt of the Roman Faith, which is not ratified and confirmed by our adversaries from the authorities of some pretended ancient Father ; the which authorities upon other occasions are decreed by their owne fellow Romanist for upstart and counterfet opinions : as for instance.

Linus the pretended successor of *St. Peter*, is cited by *Coccius* for prooffe of *Purgatory**. Upon an other occasion his fellow *Bellarmino* makes answer : *The history of Linus is truly counterfet, and therefore of no authority at all*†.

Anacletus' Epistles are cited by *Pigghius* and *Stapleton* for prooffe of the *Supremacie*‡ : their fellow Cardinall *Cusanus* pronounceth them to be a matter of forgerie§.

Primasius upon the *Hebrewes*, is cited by *Bel-*

* Cocc. tom. 1. l. 5. de sanct. art. 9.

† Bell. de Pout. lib. 2. c. 9.

‡ Pig. Hier. lib. 6. c. 6.

§ Cusan. Concord. Cath. li. 2. c. 34.

larmine for the *Carnall presence*, and the *Sacrifice of the Masse**. His fellow *Salmeron* makes answer: *Primasius* never wrote them, but *Haymo*, a late Bishop in Germany†.

St. *Hierom* upon the *Epistles* is cited by the *Rhemists* for *Justification by workes*‡. Their associate *Bellarmino* elsewhere declareth: That this booke is a shamelesse counterfet, and hath for his Author, rather the heretique *Pelagius*, than such an holy Father§.

Saint *Austen* de *Ecclesiæ dogmatibus*, is cited by the *Rhemists* for *Auricular confession*||. *Alphonsus à Castro* denies the Tract to bee *Austen's*, and condemnes it for a craftie counterfet¶.

Athanasius' Sermon, *De Sanctissimâ Deiparâ*, is cited by *Bellarmino* for *Invocation of Saints*** : his fellow *Baronius* professeth that the Sermon is a meere counterfet††.

Anselme in his *Commentaries*, is cited by *Bellarmino* for *Purgatory*, for the *Reall presence*, for the blessed *Virgine's immaculate Conception*, for *Freewill*‡‡: yet his fellow *Possevino* professeth, that

* Bell. li. 2. de Euch. c. 31.

† Salm. lib. 1. de Miss. c. 6.

‡ Rhem. in Rom. iii. 20.

§ Bell. li. 4. de verbo Dei, cap. 5.

|| Rhem. in 1 Cor. xi. 28.

¶ Alph. hæres. in tit. Bapt.

** Bell. li. 3. de Sanct. c. 16.

†† Baron. tom. 1. ad. 48. num. 19.

‡‡ Bellar. de Purg. lib. 1. c. 6. Lib. 2. de Euch. c. 36. Lib. 4. de amissa. grat. cap. 15. Lib. 5. de grat. & lib. arbit. c. 28.

one *Herveus Natalis*, living about 250 yeeres since, is the writer of those Commentaries falsely ascribed to *Anselme* *. And thus the Romanists resemble bad debtors, who would satifie their creditors, some with light gold, some with crackt, some with soldered, some with counterfet; protesting, that if they be not all English Angels, yet they be Flemish: at least they are stampt with the image of an Angel. But that which is most proper for every man's observation (especially for those that study the Controversies of these times) let them peruse the workes of their greatest Champion, Cardinal *Bellarmino*, and they shall find, as in every point of Controversie the Fathers are cited plentifully by him, in behalfe of the Romanie faith; so likewise upon other occasions, when the same Fathers in the same Tractates are produced against them in our behalfe, he rejects the same Fathers and their authorities as counterfet, and accounts them rather as children, then ancient Fathers. As for example,

Dionysius the *Arcopagite* is cited by *Bellarmino* for *Invocation of Saints*, for *Pugatory*, for *Monasticall life* †: yet elsewhere he confesseth, it is uncertaine whether the booke bee St. *Denys*, whose name it beares.

Clemens Recognitions is cited by *Bellarmino* for *Freewill*: yet when they are alledged against the

* *Possev. Appar. verbo Herveus.*

† *Bell. lib. 1. de Sanet. cap. 19. Idem, l. 1. de Purg. c. 6. Idem, lib. 2. de Monach. cap. 5. Idem, de confirm. l. 2. c. 7.*

Pope's Succession, shewing that *Peter* dyed not at Rome, hee disclaimeth them as Apocryphall bookes *.

Ignatius a Greeke Father is cited by *Bellarmino* for *Transubstantiation* †: but when hee is produced by us for the Communion in both kinds, he answereth, that *Ignatius's* Greeke writings are not much to be trusted to.

Cyprian de Cæna Domini is alleadged by *Bellarmino* for the *Sacrifice of the Masse*, for *Purgatory*, for *Transubstantiation* ‡: but when it is produced by us for the Cup to the lay-people, hee disclaimeth the Sermon to bee *Cyprian's*.

Abdias his workes are cited by *Bellarmino* for *Monasticall life* §: yet elsewhere hee confesseth that the learned of his owne Church hold the same for counterfet; and for my part (saith hee) *Ego nullum, &c. I have had no testimony from him*||.

Amphilocius his *Vita St. Basilij* is cited by *Bellarmino* to proove the *Eucharist was given to the sick in one kinde* ¶: and yet in his Catalogue of Eccle-

* Bell, de grat. & lib. arb. l. 5. c. 25. Idem, lib. 2. de Pont. c. 2.

† Bell, lib. 2. de Euch. ca. 2. initio. Idem, de Euch. lib. 4. c. 20. Resp.

‡ Bell. lib. 3. de Euch. l. 20. Lib. 2. de Mss. c. 2. Lib. 1. de Purg. c. 6. Bell. lib. 4. de Euch. c. 26. § Tertius locus (v.)

§ Bell. lib. 2. de Mon. c. 27.

|| Ego certe nullum ab eo testimonium petii. Idem, de bonis oper. l. 2. c. 24.

¶ Bell, lib. 4. de Euch. c. 24.

siasticall

siasticall Authors, hee pronounceth the same book to be false and counterfet *.

Damasus Pontificall, is cited by *Bellarmino* for *Images*, and to proove, that *Election of Bishops onely belongeth to the Pope*†: and yet in his Catalogue aforesaid, hee saith, *It is known that Damasus was never the writer of that booke, but Anastasius onely, the Master of the Pope's Library*‡.

Gregorie Nyssen his eight Bookes *De Philosophia*, are cited by *Bellarmino* for *Freewill*§: yet in his Catalogue aforesaid, he confesseth they seeme not to be the bookes of *Gregory Nyssen*||.

Lactantius Verses are cited by *Bellarmino* for *Adoration of the Crosse*¶: and yet he confesseth elsewhere, that it is doubted whether *Lactantius* were the Author.

Saint Austen is cited *ad Orosium* by *Bellarmino*, to proove *Ecclesiasticus* Canonically Scripture**: but elsewhere when he is objected in our behalfe in that Tract, hee answeres, it is not *Saint Austen's* worke, as learned men confesse††.

* Haud dubio falsa vel supposititia. Idem, de Scrip. Eccle. de Amphil. Ann. 380.

† Bell. lib. 2. de Imag. c. 9.

‡ Idem, lib. 1. de Cler. c. 8. Bellar. de Scrip. Eccle.

§ Ann. 367. Bell. lib. 4. de grat. & lib. arb. c. 14. Idem, de Script. Eccles. an. 380. Observ. 3.

|| Libri non videntur esse S. Greg. Nyss.

¶ Lib. 2. de Imag. c. 28. Li. de Scrip. Eccles. ann. 380.

** Bell. lib. 1. de ver. Dei, cap. 14.

†† Nec librum illum esse Augustini ut erudit fatentur. Bell. de Miss. lib. 2. c. 12. Ad locum.

Justin

Justin Martyr, his Questions are alledged by *Bellarmino* for *Uction in Baptisme*, for the Sacrament of *Confirmation*, for *Transubstantiation**: but elsewhere hee declareth them to be the work of some new Authour, and not the workes of *Justin Martyr*.

Origen in his Homilies on the *Gospels*, is cited by *Bellarmino* for the *Real presence*, and his Homilies on the *Psalms* he cites for *Auricular confession*†: yet the one he disclaimeth as none of *Origen's*, the other he freely confesseth, it is doubted of who is the Author.

Cassianus is cited by *Bellarmino* for an ancient Author, for the poynt of *Justification*, and *set times of fasting*‡: yet elsewhere hee acknowledgeth the booke for *Aprocryphall* and counterfet, and condemned in a Roman Councell under Pope *Gelasius*§.

Eusebius, his third Epistle is cited by *Bellarmino* for the *Supremacie*||: yet he professeth elsewhere, it is not certaine who is the Author thereof.

Hee that shall reade these and many such like authorities of pretended Fathers in behalfe of the Roman Religion, might at first sight happily bee

* Bell. lib. de Bap. c. 25. Idem, lib. de Confir. c. 5. Idem, lib. de Euch. c. 2. Idem, lib. 1. de Sanct. 1. 4. § 3.

† Lib. 2. de Euch. c. 8. lib. 3. de Pœnit. ca. 7. In lib. de Script. Eccles.

‡ Bell. de Justif. l. 1. c. 13. Idem, de bon. oper. cap. 2. lib. 2.

§ Bell. li. 6. de lib. arb. ca. 4. § accedat.

|| Bell. li. 2. de Pont. c. 14. Idem, de Confirm. lib. 2. c. 7.

induced

induced to beleeve, that all or most of the ancient Doctors of the Church belong to them, when as in truth our adversaries use them but as Merchants use their Counters, sometimes they stand with them for pence, sometimes for pounds, as they bee next and readiest at hand to make up their account.

Thus one while they muster up their forces by multitudes of authorities, as if they would make that good by number, which they want in weight. Sometimes they condemne them as counterfet, sometimes they purge them, as if they were full of corruptions, and according to several occasions they have their several devices, to produce them, or avoyd them at their pleasure: whereas, *if they bee counterfeit, (as they are confessed to bee) they are of no authoritie* *: If Catholique and Orthodoxe, they make nothing for the points in Controversie, as shall bee presented in the next place.

* Si conficta historia non est ullius authoritatis. Bell. lib. 2. de Pont. cap. 9.

SECT. XI.

THE MOST SUBSTANTIALL POYNTE OF ROMAN FAITH AND DOCTRINE, (AS THEY ARE NOW TAUGHT AND RECEIVED IN THE CHURCH OF ROME) WERE NEVER TAUGHT BY THE PRIMITIVE CHURCH, NOR RECEIVED BY THE ANCIENT FATHERS.

NEITHER are these men content to challenge a right to all the Fathers, (although they confesse they are not all orthodox and true Fathers) but they likewise charge us, that, *we make no more account of them, then we doe of the Turkes' Alcoran, or Æsop's Fables* *. Nay (saith Bristow) *it is well known to such as heare the Protestants' Sermons, or bee in place to heare them, talke boldly and familiarly among themselves, are not afrayd to confesse plainly, that the Fathers are all Papists* †. A strange and senselesse fiction devised by these men, when not onely our learned Divines, but the vulgar people, are all eye-witnesses, that the Booke written by the *Jewel* of our age, is published in all the churches of our kingdom, whose challenge for the principall points of our Religion

* Sebast. Flash. in profess. Cath.

† Bristow. Mot. 14.

is made good, and will ever remaine unanswerable out of the writings and authorities of the ancient Fathers. But admit some Protestants were so ignorant or senselesse, as to say privately, *All the Fathers were Papists*: what stupiditie then may we think it in the chiefe Pastors of the Romane Church, which by their publike writings, and open confession acknowledge the principall poynts of Controversie; yea, their chiefe Articles of Faith, were unknowne to the ancient Fathers.

We confesse it for a truth, that the ancient Fathers, St. Austen, St. Ambrose, St. Hierome and the rest were learned men, they were Instruments of Grace, and Mercy: we read them, we reverence them, we give God thankses for them: but withall wee learne this lesson from them: *Wee weigh not the writings of men, bee they never so worthy, and Catholique, as wee weigh the Canonicall Scriptures, but yeelding that reverence that is due unto them. Wee may mislike and refuse something in their writings, if we find they have thought otherwise then the trueth may beare; and such (saith Austen) am I in the writings of others, and such I would wish others to be in mine**. Saint Austen thought it no prejudice to the Romane Church, nor disparagement to his own learning, to have his writings examined by the rule of Scripture. Nay more (saith he) *that which in my bookes thou thinkest to bee undoubtedly true, unlesse thou per-*

* August. ad Fortunat. Epist. 111.

ceive it to bee true indeed, hold it not resolutely*. St. Ambrose was so farre from wishing Prince or people to rely upon his doctrine, that by way of prevention, hee writes to Gratian the Emperour: *Beleeve not (O Emperour) our arguments and our disputations, let us aske the Apostles, let us aske the Prophets, let us aske Christ*†. Now admit a doubtfull Recusant at this day repaire for instruction to a Romish Priest or Bishop, will he answer him with *Austen*, Examine my doctrine by the rule of Scripture, and if you find it not agreeable to that Word, hold it not resolutely? or will he answer him with *Ambrose*, Heare not my arguments, beleeve not us that are the professed Priests and Pastors of the Church; but reade the Scriptures, consult with the Oracles of God, let Christ, the Head of the Church, resolve the doubts and controversies of Religion? Surely nothing is more to be wished for by us, nothing is less to be hoped for from them.

True it is, that St. *Hierome* in the question betwixt him and St. *Austen*, (whether St. *Paul* reproved *Peter* colourably, or in earnest) alleadgeth seven Fathers against St. *Austen*; and withall desires him, to give him leave to etre

* Quod certum non habebis nisi certum intellexeris noli firmè retinere. Aug. in Prov. lib. 3. de Trinit.

† Nolo argumento credas sancte Imperator et nostræ disputationi Scripturas interrogemus, &c. Ambros. de Fide ad Grat. l. 1. c. 4.

with

with seven Fathers. But what answer maketh *Austen*? He appeales to St. *Paul*, and (saith he) *Instead of all, and above all, I have Paul the Apostle, to him doe I runne, to him I appeale from all writers that think otherwise**. Here we see seven principall members of the Church against the meaning of one Apostle, and yet all they were not able to remoove St. *Austen* from that one authoritie, which was prevalent against all; and I thinke it cannot bee denied, but that this Father went the right way to the Gospel. Againe, when hee was pressed by *Crescomius* a Gramarian, with a testimony out of *Cyprian*, hee returnes this answer: *I am not bound to bee tyed to that Epistle, because I doe not account of Cyprian's Epistles as of the Canonickall Scriptures, but I examine them by the Canonickall Scriptures, and what I find in them agreeable to that word, I receive it with commendations; what I finde to disagree from it, with his good leave, I leave it†*.

This was the account the ancient Fathers made of their owne writings, and their fellow Bishops, even at that time when the Church was most visible, and when the Fathers were in chiefest estimation in the Christian world.

* *Ipsæ mihi pro his omnibus et suprâ hos omnes Apostolus Paulus occurrit ad ipsum confugio, ad ipsum ab omnibus qui aliter sentiunt literarum tractatoribus provoco.* Aug. Ep. 19.

† *Ego Epistolæ hujus auctoritate non teneor, quia, &c.* Aug. contr. Cres. lib. 2. c. 32.

I speake

I speake not these things, as if there were lesse hope to finde the truth in the writings of the ancient Fathers, then in new and upstart opinions of some private spirits. It is the voice of God and Nature: *Aske thy father, and he will shew thee, thine ancients, and they shall tell thee:* (Deut. xxxii. 7.) and herein we are obedient children, and according to our dutie, *Wee rise up before the hoarie head, and honour the person of the aged.* (Levit. xix. 23.) We agree with the Fathers, wherein they agree with the Scriptures, and with themselves; and if in some particular poynts wee dissent from some particular Fathers, yet it is in those things which want universalitie and consent, or are doubtfully uttered, or are delivered as private opinions, and not as Articles of Faith: wee follow the Ancients as *Leaders*, not as *Masters*: for *their writings are no rules of faith, neither have they authoritie to binde**: This is *Bellarmines* confession, this is ours. And that the world may know our adversaries have no such cause (as they pretend) to bragge of the authorities of the Fathers, let any Protestant or Romanist examine the substantiall poynts of Controversie, as they are now published and decreed by the Pope's Bull†, and Councell of Trent; let them, I say, observe the questions, as they are now

* Scriptæ Patrum non sunt regulæ fidei, nec habent auctoritatem obligandi. Bell. de Concil. author. lib. 2. c. 12.

† Bulla Pii IV.

stated with *Anathemas*, for Articles of faith, and compare them with the doctrines of the ancient Fathers, and they shall easily discern, that our adversaries oftentimes obtrude the Tenets of particular persons for the generall consent of Fathers, and produce doubtfull opinions, to prove Articles of faith: for I dare confidently avow, that in all fundamentall poynts of difference, either they want Antiquitie to supply their first ages; or Universalitie, to make good the consent of Christian Churches; or unitie of opinions, to prove their *Trent* Articles of beliefe. And for the better manifestation of this my assertion, I will give you instance in the principall poynts of the Roman faith and doctrine, that by comparing the doctrine of the Fathers in the first place, with the Tenets of the Romanists in the later, it shall appeare that the Northerne and Southerne Poles shall sooner meet together, then their opinions, standing as they do, can be reconciled.

Hee therefore that will take upon him to prove out of the ancient Fathers, that Christ is really present in the Sacrament to all faithfull Communicants, let him spare the labour, I will confesse it; (for wee acknowledge that Christ is really present, both spiritually by faith, and effectually by grace conferred upon all worthy receivers.) But let him prove, that Christ's body is substantially, corporally, and carnally in the Sacrament, under the accidents of bread and wine, and

and that Reprobates, and creatures void of reason, much more of faith, may really partake of his flesh and blood, as is now taught and believed *de fide* in the Roman Church, and I will subscribe.

He that will prove out of the ancient Fathers, that the Sacramental bread and cup were carried home to men's houses, in the time of persecution, and sometime privately received, let him spare the labour, I will confesse it: but let him shew me, that private Masses, that is, the receiving of the Eucharist by the Priest alone, without a competent number of Communicants, was the publique practise of the ancient Church, as it is now used in the Romane, and I will subscribe.

He that will prove out of the ancient Fathers, that the consecrated bread was sometimes given without the cup to sicke folkes, to impotent, and abstemious persons; let him spare the labour, I will confesse it: but let him prove that the Fathers did generally forbid the lay-people, and the communicating Priest, to partake of the Sacramental cup, and that the bread alone was adjudged sufficient without the Cup, as it is now received in the Roman Church *de fide*, as an Article of Faith, and I will subscribe.

He that will prove out of the ancient Fathers, that Prayers and Service in the Roman Church was commonly taught and practised in the Latin tongue, let him spare the labour, I will confesse it, (for it was the common and known language

of the Latin Church) but let him shew mee that Prayers and Service was delivered in a tongue unknowne, and not understood of the common people, as it is now used and received with *Anathema* in the Roman church, and I will subscribe.

He that will prove out of the ancient Fathers, that Images were allowed for memory, for history, for ornament, let him spare the labour, I will confesse it: but let him proove that they were allowed by the Fathers for publique and private veneration, or religious worship; and that such worship was established as a doctrine of Faith, as it is now used in the Roman Church, and I will subscribe.

He that will prove out of the ancient Fathers, that the Bishop of Rome, and all other Bishops had power to dispence with the rigour of Ecclesiastical Penance, by Pardons, and Indulgences, let him spare the labour, I will confesse it: but let him prove that those *Indulgences* were the treasure of the Church, by the application of Saints' merits, and that private satisfactions which were left to the discretion of every Bishop were transferred wholly to the power of the Pope, and so received *de Fide*, as an article of faith, as it is now used in the Romane Church, and I will subscribe.

He that will prove out of the ancient Fathers, that Confirmation, Penance, Orders, Matrimonie, are oftentimes called by the name of Sacraments, let spare the labour, I will confesse it: but let him
prove

prove the poynt in question, that all those Sacraments were instituted by Christ in the new Testament, and that there are neither more nor lesse, then seven termed by the name of Sacraments, and those onely were properly so called, and that number of seven was received *de fide*, as an Article of faith, and I will subscribe.

He that will prove out of the ancient Fathers, that Saint *Peter* had a primacie of Order amongst the Apostles, and that the Bishop of Rome had the first place amongst other Bishops; let him spare the labour, I will confesse it: but let him prove that *Peter* had jurisdiction over the Apostles, and that the Bishop of Rome was held Christ's Vicar generall, and Head of the Universall Church, and that such his power and Supremacie was received *de fide*, as an article of faith, as it is now taught in the Roman Church, and I will subscribe.

Lastly, he that will prove out of the ancient Fathers, that out of the Catholique church there is no salvation, let him spare the labour, I will confesse it: but let him prove, that the present Roman Church, is that Catholike Church, as it is decreed *de fide*, by their last Article of their Creed, and I will subscribe.

Thus briefly I have given you my poore opinion how to examine the *Trent* faith and doctrine, whereby you may easily discover the vanitie of those men, who challenge an interest in all the Fathers, in behalfe of their Religion: and certainly if this rule bee rightly observed, and pursued

sued by any indifferent Judge, he shall find there is not greater distance in the times, then difference in their doctrine.

This is so well knowne to the best learned on their side, that when wee charge them, that they have created new Articles of Faith, unknowne to the first and best ages: by way of prevention they give this solution; that true it is, many poynts of doctrine were not *explicitè* revealed, and publikely declared, as Articles of faith in the dayes of the ancient Fathers, because no heretikes did then oppose them: but (say they) they were, *implicitè*, obscurely, secretly, reservedly knowne, and received of the Ancients, with an *implicit* faith: by which confession, their later error will be greater then the first; for as one way they would seemingly avoyd the creating of new Articles of faith; so by acknowledgement of an implicit faith, they overthrow by consequence the Visibilitie of their Church: for if the Church of Rome had but an *implicit* beliefe in those things which are now publikely declared, without doubt the Church at that time was not visible in the faith, it was not like a citie upon a hill, known and conspicuous to all persons; and thereupon the grand poynt of *Visibilitie*, (which they so much magnifie among themselves) will easily be called in question.

For a conclusion of this poynt, I will give you but one instance, whereby you may the better judge of the rest. Look upon the learned *Treatise* of
of

of the right Reverend Bishop of *Meath**, (now Primate of *Armach*,) wherein the judgement of the ancient Fathers, touching several poynts of controversie, is faithfully delivered in our behalfe: what Reply (might wee think) could be made by our adversaries, to those Authorities so rightly produced: Behold, a Jesuite by Order, *W. Malone* by name†, hath made a Reply, wherein hee hath produced in number many more authorities of Fathers, in behalfe of the Roman Church, and Trent Doctrine. The encounter being made, the end of the victory may seem doubtfull; for the Fathers are produced by both contending parties, and seemingly they adhere to both sides, as if they made both for Papist and Protestant, in one and the same substantiall poynts of doctrine. The reason being examined, it will appeare the Fathers do not vary from themselves, nor from us in poynts of faith: but the Jesuite produceth Authorities impertinent to the poynt in question: As for instance in the first Article of *Traditions*.

Our Reverend Bishop tells the Jesuite by way of prevention, that *Traditions of all sorts, are not promiscuously stricke at by us, but such unwritten traditions which are obtruded for Articles of Religion*‡. As for example: It is the first part of the Article of the Roman Creed: *I admit and*

* An Answer to a challenge made by a Jesuite in Ireland, 1624.

† A Reply to Mr. Usher's answer.

‡ B. Usher, cap. *Traditions*, p. 35.

imbrace

imbrace the Apostolicall and Ecclesiasticall Traditions. To this first part of the article, the reformed Churches doe subscribe: but the *other Observances and Constitutions of the Church*, which is the latter part of the *Article*, we think it great reason to gainsay: for under the pretence of (*other Observances*) the Church of Rome doth uphold her *private Masse*, her *Latine Service*, her *halfe Communion*, her *Invocation of Saints*, her *worship of Images*, and the like: all which are admitted for part of God's worship, and accepted by them for Apostolike Traditions, when as in truth they are flat contrary to the doctrine of the written Word. The question then is, not whether the doctrine delivered by Christ or his Apostles by word of mouth were of equall authoritie with the Word written (for this never any Protestant denied): but whether the unwritten Doctrine now taught in the Romane Church, were delivered by Christ and his Apostles: whether their Ecclesiastical Observations and Constitutions now used, bee of equall authoritie with the written Word: whether their Papal Traditions were alwayes, or ever admitted into the rule of faith: and lastly, whether the Scriptures are not sufficient for the salvation of the beleever, without the helpe of those Traditions. Let these questions be rightly propounded in our behalfe, and the multitude of the Jesuite's authorities will fall to ground of themselves: for what Father hath hee produced to prove that the Papall Traditions now received

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de fide, in the Church of Rome, were delivered by word of mouth by the Apostles? what Father hath he cited, to prove that the Constitutions of their Church had a constant and continuall succession from the time of the Apostles (as Articles of faith ought to have)? what Father hath he urged, that admitted doctrinall Traditions unwritten into the Rule of faith? Lastly, what ancient Father hath he truly alleadged, that denies the Scriptures to bee sufficient for all beleevers, without the help of Romish Traditions?

It were no difficult matter, as I conceive, to give a full answer to the Jesuit's replie in the right stating of the Questions, whereby it might easily appeare, that hee and his associates have taken great paines to little purpose: but I submit my opinion to the judgment of the learned, and proceed from the Fathers in general, to particulars, wherein I will instance in two principall Lights of the Western Church, Saint *Austen*, and Saint *Gregory*, the one Bishop of *Hippo*, the other Bishop of *Rome*, whereby you shall plainly discern how the later Popes and Bishops doe differ from the former, and how these two Fathers of the Church concurre expresly with the doctrine professed in the Reformed Churches, different from the Roman.

SECT.

SECT. XII.

SAINT AUSTEN IN PARTICULAR IS MUCH DISPARAGED BY THE ROMANISTS, AND FOR INSTANCE IN MANY SEVERALL POYNTS OF MOMENT, WHEREIN HE PROFESSEDLY CONCURRETH WITH US, IS EXPRESLY REJECTED BY THEM.

TORRENSIS the Jesuite hath abbreviated all St. Austen's workes, and published them in honour of his Church, by the name of *Augustiniana Confessio, Austen's Confession*. Brerely the Priest hath contracted his doctrine into a lesser modell, and more particularly applyed it to the Roman faith, by the name of *Saint Austen's Religion*, as if Saint Austen and the Romanists did professe one and the same Religion, and made one and the same confession of their faith. To say little of their great brags of this holy Father, I will give you but one instance, and so descend into particulars. Maldonat the Jesuite tells us, that *Saint Austen is an author of that estoeme, that his opinion, were it neither proved by Scripture, nor reason, nor any other author, yet the sole reverence of his person deserves sufficient authoritie of itselfe**.

Here

* Is Author est Augustinus, ut ejus sententia si vel nulla scriptora,

Here is an ample testimony touching the great light of the westerne Church : but looke we backe to the Jesuit's proceeding, in that very Tract upon the same Chap. within six foregoing verses of the same Text, (where he gives this free and full approbation of this learned Father) and finding that St. *Austen's* Exposition of another Scripture did disagree from the Romane Church, and accord wholly with the Protestant faith, instantly, as it were with the same breath, cryes out against him : *I confesse, I have no author for my Exposition, but I rather allow it, then that of Austen's (although his of the rest be most probable) because this of mine doeth more crosse the sense of the Calvinists**. I will descend into particulars, and notwithstanding our adversaries' great brags of St. *Austen*, I will give you instances in many principall poynts of doctrine, wherein they plainely intimate, by their owne confessions, he is wholly ours.

1. Touching the prooffe of *Purgatory* : whereas Saint *Paul* saith, *The fire shall trie every man's worke of what sort it is ; for the day shall declare it.* (1 Cor. iii.) St. *Austen* (interprets) *by this fire*

scriptura, nulla ratione, nullis aliis authoribus probaretur sola personæ reverentia satis magnam auctoritatem meretur. Mald. in Joh. 6. num. 68.

* Non nego me hujus interpretationis authorem neminem habere, sed hanc eò magis probo quam illam alteram Augustini, cæterarum alioqui probatissimam, quòd hæc cum Calvinistarum sensu magis pugnat. Mald. in Joh. 6. n. 62.

is

*is meant the fire of tribulation in this world**; but *this opinion of his we have rejected*, saith *Bel-larmine* †.

2. *Saint Austen* saith, *When Peter received the keyes, hee represented the holy Church* ‡: and therefore the power of the keys was not given to *Peter* onely. *Albertus Pigghius* is a witness against him, that *hee is the onely man, who in this poynt neither agreeth constantly with himselfe, nor with others* §.

3. *Saint Austen* saith, by the daily sacrifice spoken of in the Prophet *Malachie*, is meant the prayers and praises of Saints ||. *Azorius* makes answer, *Wee oppose against him the general consent of other Fathers, and the testimonie of the Councell of Trent* ¶.

4. *St. Austen* saith, *Christ spake these words, This is my body, when he gave a signe of his body* **. *Master Harding* makes answer, that *St. Austen fighting against the Manichees, oftentimes useth not his owne sense and meaning, but those things which by some means, howsoever it were, might seeme to*

* Aug. de fide & oper. c. 16.

† Bell. de Pur. lib. 1. cap. 5.

‡ § Quarto. Aug. Tract. in Joh. 50.

§ De Augustino possem dicere quod unus homo fuerit hac in re, nec firmiter secum nec cum alijs consentiens. Hier, Eccles. lib. 6. cap. 4.

|| Aug. lib. 2. contr. lit. cap. 86.

¶ Reliquum veterum Patrum cœtum apponimus et Concil Tridentini testimonium. Axor. Instit. Moral. part 1. l. 10. c. 11.

** Aug. cont. Adim. c. 12. Jewel. Art. 12. pa. 346.

give him advantage against them, so as he might put them to the worst.

5. St. Austen saith, Those words of Saint Luke, *I will not henceforth drinke of the fruit of the Vine, are to be understood of the Sacramentall Cup**, and consequently the fruit of the vine, was wine in substance after consecration. Bellarmine is a witnesse against him, that hee did not well consider of that text, which appeares by this, that hee passed it over lightly†.

6. Saint Austen saith, *The Israelites eate of the same spirituall meate, but not the same corporall which wee eate: for they eate Manna, wee an other meate, but both the same spirituall meat‡*. Maldonat confesseth, this is the doctrine of the Calvinists: but (saith he) *I am verily perswaded, that if Austen had been living in these dayes, and had seene the Calvinists so interpret Saint Paul, he would have been of another mind, especially being such an utter enemy to heretikes§*.

7. Saint Austen saith, *The workes which are done without faith, though they seeme good, are turned into sinne||*. Maldonat answers: *Wee may not*

* August. de Consens. Evang. lib. 3. cap. 1.

† Dico Augustinum non expendisse hunc locum diligenter. Bellar. de Euch. li. 1. cap. 11.

‡ Aug. in Joh. Tract. 26.

§ Hoc dico persuasum me habere D. Augustinum si nostra fuisset ætate longè aliter censurum. Mald. in Joh. 6. n. 50.

|| Sine fide etiam quæ videntur bona opera in peccata vertuntur. Aug. contr. duas Ep. Pelag. ad Bonif. l. 3. c. 5.

defend

defend that opinion which the Councell of Trent did of late justly condemne, although the great Father S. Austen seeme to be of that opinion*.

8. Saint Austen saith : He crowneth thee, because he crowneth his owne gifts, not thy merits†. M. Bishop protesteth that Saint Austen was too wise to let any such foolish sentence to passe his pen‡.

9. Saint Austen saith : I know certaine worshippers of Tombes and Pictures, whom the Church condemneth§. Bellarmine answers : This booke was written in the beginning of his first conversion to the Catholike Faith||.

10. Saint Austen saith : In doing good, none can be free in will and aet, unlesse hee bee free by him that said : If the Some free you, you are truly freed¶. Sixtus Senensis saith : Whilst Saint Austen doth contend earnestly against the Pelagians, for the defence of divine Grace, hee doth seeme to fall into another pit, and sometimes attribute too little to Freewill**. But saith the Bishop of Bitonto :
Let

* Non sequenda illa opinio quam Tridentinum Concilium nuper merito damnavit (omnia infidelium opera esse peccata) quamvis maximum authorem Divum Augustinum habuisse videatur. Mald. Com. in Math. vii. 18.

† Coronat te quia dona sua coronat, non merita tua. Ang. in Psal. 102.

‡ Bish. in his Refor. of a Cathol. deformed.

§ August. de Mor. Eccles. li. 1. c. 34.

|| Bell. de Imag. c. 16.

¶ Aug. de corrept. & gra. cap. 1.

** D. Augustinus dum toto spiritus ac verborum ardore pro defensione

Let not Saint Austen move us at all; for it is proper and peculiar to him, that when he opposeth any error, he doeth it with that vehemencie, that hee seemes to favour an other error: even so, when hee prosecutes Arrius, hee seemes to favour Sabellius; when Sabellius, Arrius; when Pelagius, the Manichees; when the Manichees, Pelagius; and this is very considerable, and ought especially to be noted in him*.

Lastly, Saint Austen (upon the words of Christ) saith, *Thou art Peter, and upon this Rock which thou hast confessed, upon this Rock which thou hast knowne, saying, Thou art Christ, the Son of the living God, will I build my Church—for the Rocke was Christ†. Stapleton answers: It was lapsus humanus, an humane error, caused by the diversitie of the Greeke and Latin tongue, which either hee was ignorant of, or marked not†. Bel-larmine replies: Saint Austen was deceived by the ignorance onely of the Hebrew-tongue§. But Albertus Pigghius concludes with a witness against him: Nusquam hæret, nusquam figit. He never resolves*

defensione divinæ gratiæ pugnat adversus Pelagianos liberum arbitrium cum injuria divinæ gratiæ extollentes in alteram quasi forteam delabi videtur, minusque interdum tribuere quam par sit libera hominis voluntati. Sixt. Senens. in Bib. sanct. l. 6. in Præfat.

* Nos non moveat Augustinus vel tantillum, &c. Episc. Bitont. comment. in Ep. ad Rom. ca. 5. p. 270.

† August. de verb. Dom. Serm. 13.

‡ Stapl. princip. doct. lib. 6. c. 3.

§ Bell. li. 1. de Pont. ca. 10.

certainly

certainly upon any thing, but (as if he were idle-headed, given to crotchets) hee fetcheth about this way, and that way, and at length lighting upon some probabilitie, layeth hold on it, and then dislikes it, and presently retracts it.*

Thus, if we may credit their best learned Romanists, Saint *Austen* did not agree constantly with himselfe, nor others: his doctrine is opposed by the consent of Fathers in the Trent Councell: hee used not his own meaning in fighting against heretiques: if he had been living in these dayes, he would have been of an other mind: he is inconstant, and fixeth in certaine upon nothing, but as an idle-headed man, full of crotchets, one while he resolves, another while he retracts it.

You have heard Saint *Austen's* confession, and our adversaries' solution, touching the chiefe poynts in question betwixt us; whereby as yet I see no cause why the Romanists should brag of the ancient Fathers in generall, nor of Saint *Austen* in particular.

I proceed in the next place to examine the faith of *Austen* the Monke, that it may appear, whether that doctrine, which he published here in *England*, above a thousand yeeres since, bee consonant to our Religion, or the doctrine of the Roman Church.

* Nusquam hæret, nusquam figit, sed ubique explorat, ubique tentat, et suboratur omnia, et quicquid probabile occurrit alicubi amplectitur, qd continuò post displicet et retractatur—Ociose secum inquirentis et téntantis omnia. Alb. Piggh. Hier. Eccles. lib. 3. c. 5.

SECT.

SECT. XIII.

SAINT GREGORY PRETENDED TO BEE THE FOUNDER OF THE ROMANE RELIGION IN ENGLAND, BY SENDING AUSTEN THE MONKE FOR CONVERSION OF THIS NATION; IN HIS UNDOUBTED WRITINGS, DIRECTLY OPPOSETH THE ROMISH FAITH, IN THE MAINE POYNTS THEREOF.

AUSTEN the Monke, was sent into *England* by *Gregorie the Great*, about the yeere 600, and is tearmed by the Romanists of this latter age, *England's Apostle*. To say nothing of the haughtinesse of his person, (through whose pride and contempt twelve hundred poor Christians and holy men of *Bangor* were murdered; as it is related by *Venerable Bede**) let us observe the doctrine of that age: and because we have no Records of the Monkes doctrine; let us reflect upon *Gregory the Great*; whose writings are extant; and who, without doubt, professed the substance of that Faith; which by his Warrant and Commission was then published in *England* by *Austen* the Monke.

It is the generall vote of the Romanists in this latter age, that the Faith which *Gregoric* delivered

* *Bede Hist. Ang. l. 2. c. 2.*

in his dayes, was so true and Catholike, that *If an Angel from heaven should teach other doctrine, then that we have received from Gregorie, wee are not to heare him.* Canus the Bishop of Canaries well understood, that this *Assumpsit* was of too large an extent, and therefore wisely, by way of prevention, gives this caveat to the Reader: *It is fitting for a Divine to bee admonished, and not suddenly to bee perswaded, that all things are perfect which great and learned Authors have written: as for example, Gregorie and Bede, the one in his Historie of England, the other in his Bookes of Dialogues, have published such miracles, commonly received and beleaved, which the censurers of this age will thinke to be (doubtfull) and uncertaine*.* I speake not this to decline the doctrine of Gregorie†, for howsoever many ceremonies and strange opinions, through visions and apparitions of dead men, (which Gregorie in his Dialogues complained of) sprung up in his dayes, yet the principall poynts of doctrine did as yet remaine sound and stable: so that (setting aside his *Dialogues*, which are but *Aniles fabulae*, no way fit to proove Articles of Faith :) In his undoubted Writings, there will bee found few or no substantiall points which are not agreeable to the Tenets of our Church, and altogether different from the Roman: and that this may become more

* Canus li. 11. loc. Theol. c. 6. p. 540.

† Quid est hoc quæso te qd in his extremis temporibus tam multa de animabus, &c. Greg. Dial. lib. 4. cap. 40.

manifest

manifest to the Reader, I have compared the Trent Doctrine and ours with *Gregorie*, that by parallelling the Articles on both sides, the Antiquitie of the true Church may visibly appeare by the faith of *Gregory*.

THE CANONICALL BOOKES OF SCRIPTURE.

Gregorie.] “ We doe not amisse, if wee bring forth a testimony out of (*the Bookes of Maccabees*) which though they are not Canonically, yet are they set forth for the edification and instruction of the Church*.”

Church of England.] “ The bookes of Maccabees the Church doeth reade for example of life and instruction of manners; but yet it doth not apply them to establish any doctrine†.”

Church of Rome.] “ If any shall refuse the bookes of Maccabees for Canonically Scriptures, let him be accursed‡.”

THE SUFFICIENCIE OF THE SCRIPTURES.

Gregory.] “ Whatsoever serveth for edification and instruction, is contained in the Volume of the Scriptures§.”

* Non inordinatè agimus si ex libris licet non Canonice, sed tamen ad edificatorem Ecclesie editis testimonium proferamus. *Greg. Moral. lib. 19. cap. 13.*

† *Artic. 6.*

‡ *Conc. Trid. Sess. 4.*

§ In hoc volumine omnia quæ erudiant omnia quæ edificant scripta continentur. *Grég. in Ezech. l. 1. Hom. 9.*

Church of England.] "Holy Scriptures containe all things necessarie to salvation *."

Church of Rome.] "Scriptures, without Traditions, are neither simply necessary, nor sufficient†."

READING OF THE SCRIPTURES.

Gregorie.] "The Scripture is an Epistle sent from God to his creature, (*that is, to Priest and people.*) If thou receivest a letter from an earthly King, thou wilt never rest nor sleepe before thou understand it. The King of Heaven, and God of men and Angels, hath sent his Letters unto thee for the good of thy soule, and yet thou neglectest the reading of them. I pray thee therefore studie them, and daily meditate of the words of thy Creator, and learne the heart and mind of God, in the words of God‡."

Church of England.] "The Scriptures are Manna, and given us from heaven, to feed us in the desert of this world. Let us reade them, and behold them, and reason of them, and learne one of another, what profit may come to us by them; —for all have right to heare the word of God, all have need to know the word of God§."

* Artic. 6.

† Scripturæ sine Traditionibus nec fuerunt simpliciter necessariæ nec sufficientes. Bell. de ver. D. non scrip. c. 4. et Conc. Trid. Sess. 4. decret. 1.

‡ Greg. lib. 4. Epist. 40. ad Theodor. Medicum. This instruction was to a Physician, a lay-man.

§ Jewel in his Treatise of the holy Scriptures, p. 46, 47.

Church

Church of Rome.] "Whereas it is manifest by experience, that if the holy Bible should be permitted (*to be read*) in the vulgar tongue, it would bring more danger then benefit, by the rashnesse of men; therefore they are forbidden to the common people, yea and to Regulars to reade or retaine any vulgar Translation, without the licence of their Bishops, or Inquisitor*."

THE REALL PRESENCE,

Gregorie.] "Christ with the effusion of his most precious blood, redeemed mankind, and giveth unto his members the most holy mysteries of his quickening body and blood, by the participation whereof, his body which is the Church, is nourished with meat and drinke, and is washed and sanctified†." Here *Gregorie* makes a plaine difference betweene the body of Christ offered on the Crosse, and the mystere of that body offered in the Sacrament: and that we might know, it was not a corporall but a mysticall body, he tells us, *Christ's Body is the Church*: and that wee might yet further know,

* Index lib. prohib. in observat. circa Regulam 4. See Hard. in Jewel. Art. 15. divis. 3.

† Preciosi sanguinis effusione genus humanum Christus redemit, et sacrosancti vivifici corporis sui et sanguinis mysterium membris suis tribuit; cujus perceptione corpus suum qd est Ecclesia, pasitur et potatur, abluatur et sanctificatur. Greg. in 6 Psal. poenitent.

the

the members of Christ were not fed with reall flesh and blood: for, *there is nothing more absurd, (saith Bellarmine) then to think the substance of our flesh should bee nourished with the flesh of Christ* : hee tells us, they are nourished with *meat and drinke*, and withall are *washed and sanctified*, by the *mysterie* of his body. And to remove all imaginations of a carnal presence, hee proclaimes it elsewhere in the words of an Angel: *Hee is risen, hee is not here: Christ (saith hee) is not here in the presence of his flesh, yet hee is absent no where, by the presence of his Deitie* †.

Church of England.] "The Body of Christ is given, taken and eaten in the Supper, onely after a heavenly and spirituall manner. Wee seeke Christ above in heaven, and imagine not him to bee bodily present upon the earth †."

Church of Rome.] "In the Sacrament of the Eucharist, after consecration, our Lord Jesus Christ, true God and man, is truly, really, and substantially contained under the form of sensible things §. Insomuch as *Holcot* the Jesuit professeth ||, *If there had been a thousand Hosts in a thousand places, at that very time when Christ hung*

* Bellar. de Euch. lib. 2. cap. 4.

† Greg. Hom. in Evan. 21.

‡ Jewel. Art. 5. p. 288.

§ Conc. Trid. Sess. 13. c. 17.

|| Si fuissent mille hostie in mille locis, eo tempore quo Christus pendebat in cruce, Christus fuisset crucifixus in mille locis. Holcot in 4 Sentent. q. 3.

upon

upon the Crosse, then had Christ been crucified in a thousand places.

PRIVATE MASSE.

Gregorie.] “ Let not the Priest alone celebrate Masse : for as hee cannot performe it without the presence of the Priest and people : so likewise it ought not to bee performed by one alone : for there ought to be present (some) to whom hee ought to speake, and who in like manner ought to answer him : and he must withall remember that saying of Christ, Where two or three are gathered together in my name, I will be present with them *.”

Church of England.] “ The breaking of bread which is now used in the Masse, signifieth a distribution of the Sacrament unto the people ; as Saint *Austen* saith unto *Paulinus*, It is broken, to the end it may bee divided †.”

Church of Rome.] “ If any shall say that Private Masses, in which the Priest alone doth Sacramentally communicate, are unlawfull, and therefore ought to bee abrogated ; let him bee accursed ‡.”

* Sacerdos Missam solus nequaquam celebret. Greg. in lib. Capitulari, esp. 7. apud Cassand. Liturg. 33, p. 88.

† Jewel, Art. 1. in fine.

‡ Conc. Trid. Can. 8. Sess. 22.

COMMUNION IN BOTH KINDS.

Gregoric.] “ You have learned what the blood of the Lamb is, not by hearing, but by drinking. *Againe,* The blood of Christ is not powred into the hands of unbeleever, but into the mouthes of the faithfull (people) *.”

Church of England.] “ The Cup of the Lord is not to bee denied to the lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandement, ought to be ministred to all Christian men alike †.”

Church of Rome.] “ Although our Saviour did exhibite in both kinds, yet if any shall say, the holy Catholique Church was not induced, for just causes, to communicate the lay-people under one kinde, and shall say they erred in so doing, let him be accursed ‡.”

MERIT OF WORKES.

Gregoric.] “ There are some which glory that they are saved by their owne strength, and brag that they are redeemed by their own precedent merits; but herein they contradict themselves: for whilst they affirm that they are innocent, and yet redeemed, they frustrate the name of Re-

* De Consecrat. Dist. 2. Quid sit sanguis. §.

† Artic. 30.

‡ Conc. Trid. cap. 3, Sess. 21.

demption

demption in themselves*." *Againe*, "If the blessednesse of the Saints bee acquired by mercy, not by merits, how is it said, He will render to every man according to his workes? If it bee according to his workes, how is it given of mercie? It is one thing, (saith hee) to give according to their workes, another thing to give for their workes' sake†." And from this ground hee makes this confession: "I pray to be saved, not trusting to my merits, but presuming to obtain that by thy mercie alone, which I hope not for by merit‡."

Church of England.] "We are accounted righteous before God onely, by the merit of our Lord and Saviour Jesus Christ, by Faith, and not our owne workes§: For to have affiance in our workes, as by merit of them to purchase to ourselves remission of sinnes and eternall life, is blasphemy||."

Church of Rome.] "Good workes are meritorious, and the very cause of salvation, so farre that God should be unjust, if he rendered not

* Sunt nonnulli qui salvos se suis viribus exultant suisque præcedentibus meritis redemptos se esse gloriantur, quorum profectò assertio, invenitur sibi et ipsis contraria, quia dum innocentes se asserunt, et redemptos, hoc ipsum in se redemptionis nomen evacuant. In 28 1 Job, 1, 18. c. 22.

† Aliud est secundum opera, aliud propter opera reddere. Idem 7 Psal. Pœnit.

‡ Idem in 1 Psal. Pœnit.

§ Artic. 11.

|| Homily of good works.

Heaven

Heaven for the same*." *Again*, "All good works done by God's grace, after the first justification, bee truly and properly meritorious, and fully worthy of everlasting life, and that thereupon Heaven is the due and just stpend, crowne or recompense, which God by his Justice oweth to the persons so working by his grace, for hee rendreth or repayeth heaven, as a just Judge, and not onely as a mercifull Giver; and the Crowne which hee payeth, is not onely of merite, or favour, or grace, but also of justice †."

WORSHIP OF IMAGES.

Gregorie.] In his *Epistle to Serenus*, Bishop of *Masilia*, saith †: "Your Brotherhood seeing certaine worshippers of Images, broke the said Images. and cast them out of the Church: the zeale which you had, that nothing made with hands should be worshipped, we praise; but we thinke you should not have broken them downe. For Painting is therefore used in Churches, that they which are unlearned, may by sight reade that on the walles, which in bookes they cannot. Your brotherhood should therefore have spared the breaking of them, and yet restrained the

* Rhem. Annot. in Heb. vi. ver. 10.

† Idem in 2 Tim. iv. 8.

‡ Greg. lib. 7. Epist. 100.

people

people from worshipping them, that the rude might have had how to come by the knowledge of the Story, and yet the people not sinne in worshipping the picture*."

Church of England.] "The Romish doctrine concerning the worshipping and adoration, as well of Images, as of Reliques, is a fond thing, vainely invented, and grounded upon no warrant of Scripture, but rather repugnant to the Word of God †."

Church of Rome.] "Wee teach, that the Images of Christ, the Virgin Mother of God, and other Saints, are chiefly in Churches to bee had and retained, and that due honor and worship is to bee given unto them ‡."

THE POPE'S SUPREMACIE.

Gregorie.] "I say confidently, Whosoever calls himselfe, or desires to be called (the Universall Bishop) in the pride of his heart, is the forerunner of Antichrist. For, the title (of Universall Bishop) is the puffed of arrogancie, the word of pride, a new, pompous, a perverse, foolish, a rash, a superstitious, a profane, an ungodly and wicked name, a name of singularity, a name of error, a name of hypocrisie, a

* Adorationem omnibus mediis devota. Lib. 9. Ep. 9.

† Artic. 22.

‡ Conc. Trid. Sess. 25.

§ Ego scienter dico. Lib. 6. Ep. 39. Mauricio Augusto. Idem lib. 6. ep. 24. lib. 4. ep. 32. 34. 36. 39, 39.

name

name of vanitie, and a name of blasphemie." And writing to *Eulogius* Bishop of *Alexandria*, hee makes this profession: "For mine owne part, I seeke to increase in vertues, and not in words; for if you call me Universall Bishop, you denie yourselves to be that, which you confesse to be wholly in me: but God forbid, let us rather put farre from us these words which puff up pride and vanitie, and wound Charitie to the death*."

Church of England.] It is plaine, that the Bishop of Rome challengeth this day a title that *St. Peter* never had, that no holy nor godly man would ever take upon him, that *St. Gregorie* utterly refused, and detested, and called blasphemy†."

Church of Rome.] "The Supremacie of the Bishop of Rome may bee prooved by fiftene severall Names or Titles, as namely, the^c Prince of Priests, the High Priest, the Vicar of Christ, the universall Bishop, and the like‡" and from those high and mighty Titles, they have created this Article of faith. *Wee declare, wee pronounce, wee define, that every creature upon necessitie of salvation must be subject to the Bishop of Rome*§.

* Greg. lib. 7. ep. 36.

† Jewel. Art. 4. Divis. 4.

‡ Bell. de Pont. lib. 1. c. 31.

§ Subesse Romano Pont. omnis humanae creaturae declaramus, dicimus, definimus, et pronunciamus omnino esse de necessitate salutis. Bonif. 8. in extran. de Major. et Obed. esp. Unam Sanctam, &c.

Thus

Thus briefly I have given you the principall poynts of doctrine delivered by *Gregorie*; and from these his severall confessions, I hope the Romanists will give me leave to returne them their owne assertion: *If an Angel from heaven teach other doctrine* (touching the books of *Maccabees*, the All-sufficiencie, and reading of the Scriptures, the Reall presencè, Private Masse, Communion in both kinds, Merit of workes, Worship of Images, and the Pope's Supremacy) I say with our Adversaries, *If an Angel from heaven teach other doctrine then* (in these particulars) *we have received from Gregorie, we are not to heare him.*

I proceed from Fathers to Councells: and upon a reviewe of the Fathers' Doctrine, I will here conclude, Since the ancient Doctors are no Rules of our Faith, nor have any power to bind (as *Bellarmino* confesseth); since their bookes are sometimes purged, their authorities sometimes condemned as spurious and counterfet, as their Inquisitors confesse; since their Expositions with an uniforme consent, are sometimes decreed for an Article of Faith*, sometimes declined by their best learned Romanists, as namely, Card. *Bellarmino*, *Andradius*, Card. *Cajetan*, and Card. *Baronius*, professe: And lastly, since the Scripture is the most certaine and most safe Rule of faith†, (as it is acknowledged on both sides :) I say to leave this

* Bulla Pii IV. Artic. 2.

† Scriptura regula credendi certissima, tutissimaque. Bellar.
certaine

certaine and safe rule, and to follow the Fathers in all, and tread in their steps, as children doe in sport, it is Via Dubia, a doubtfull and uncertaine way, it is Via Devia, a wandering and By-way.

SECT. XIV.

COUNCELLS WHICH ARE SO HIGHLY EXTOLLED AND OPPOSED AGAINST US, WERE NEITHER CALLED BY LAWFULL AUTHORITIE, OR TO THE RIGHT ENDS, AS IS CONFESSED BY INGENUOUS ROMANISTS.

ECCERIUS the Romanist tells us, the authoritie of *Councells* is of that consequence, that if they should be taken away, *All things would become ambiguous, doubtfull, wavering, uncertaine, and all heresies would revive againe**. And that the Romish proselytes might knowe, what obedience ought to be given to Councells, *Gregory de Valentia* gives them this caveat: *If you finde but an Episcopall Synod, or consent of divers Divines onely, affirming such a doctrine to bee the sentence*

* Tollatur Conciliorum auctoritas, et omnia in Ecclesia erunt ambigua, dubia, pendentia, incerta, nam omnes mox redibunt hæreses. ECCI. ECCI. Art. de Concil.

of the Church, you are bound to beleve it, though it be a lie*. Pardon me if I beleve them not: for our adversaries give just cause of suspection, when their chiefest respect tends to the honour of Traditions, of Fathers, of Councells, and the sacred Word is made a by-word of *Obscuritie* and *Insufficiencie*.

I speake not this, as if our Church did decline the authoritie of Councells; for wee professe that Generall Councells are the representative Body, and as it were a little Modall of the whole Church. We approve the first foure Generall Councells, confirmed by our Church and Acts of Parliament†: wee acknowledge with reverend *Whitakers*, *The name of Councells is honorable, their credit singular, and their authority of great esteeme‡*: nay more, wee testifie with learned *Bellarmino*, that *Generall Councells are very profitable, and in some sort necessary* (for the suppressing of heresies); yet (saith hee) *they are not absolutely and simply necessary, and of this I am easily perswaded for this reason. First, because the Primitive Church for the first three hundred yeeres had no Generall Councells, and yet perished not: Againe, as the*

* Si Synodis Episcopalis aut communis consensus plurimum Theologorum statueret aliquam propositionem esse propositam ab Ecclesia ut de fide—tunc talis teneretur, &c. Valent. in tom. 3. disp. 1. q. 2. punct. 5.

† Eliz. 1.

‡ Whitak. Rat. 4. vers. Camp.

Church during those three hundred yeeres continued safe without generall Councells; so without doubt it might have continued three hundred yeeres more; and againe six hundred yeeres after that; and so likewise a thousand yeeres more: for in those (first) times, there were many heresies, many schismes; many vices and abuses, all which, notwithstanding they wanted the assistance of generall Councells; could not indanger the Catholike Church.*

But admit that Councells were simply necessarie; (which *Bellarmino* denies) yet their calling must be answerable to their beginning, and therefore let us first inquire by what authoritie they were first called; and observe how the Commission hath beene executed from time to time, by warrantie of the first Author.

We read in the booke of *Numbers*†, that the Lord commanded *Moses* to make two trumpets of silver, that he might use them for calling of the Assembly. *Moses* according to God's Law, did assemble the people; and, saith the Text, *Moses was king in Jesurum, when the heads of the people, and the tribes of Israel, gathered together:* (Deut. xxxiii. 5.) *Moses* then had *Jus Regale*, a Regall power, (although in proprietic of speech hee were no King) and by this Regall power hee assembled the people, and this authoritie was executed by him as by a King. This right was assumed after him by King *David*; by King

* Bell. de Eccles. & Concil. li. 1. c. 10. in initio.

† Num. x. 1, 2.

Solomon;

Solomon, by King *Josiah*, by King *Jehoshaphat*, and so from *Moses* to the *Maccabees* they all practised the same power of calling assemblies, as Kings and Princes, and there was none of God's Prophets, I say not any one that either opposed, or prohibited these assemblies. At the coming of Christ this commission was renewed, but not altered, there was no new order for calling them, other than had bin taken in the old Law, and as soon as kings received the Christian faith, they executed the same power of the Trumpets, which was first granted to *Moses*.

The first Council of *Nice*, it was the first and best Generall Assembly that was summoned in the Christian world, after the Apostles' time; and this was called by the Emperor *Constantine the Great*.

The second generall Councell at *Constantinople*, was called by the Emperor *Theodosius the elder*.

The third at *Ephesus*, by the Emperor *Theodosius the younger*.

The fourth at *Chalcedon*, by the Emperors *Valentinian* and *Martian*. These four generall Councils are likened by *Gregorie* to the four Evangelists, and these had their calling by Kings and Emperours, and not by the Bishop of Rome.

If wee looke upon particular Councils, it will appeare, they were likewise called by Kings and Princes in their severall dominions, for many

ages. The first Councell of *Arles* was called by *Constantine the Great*. The Councell of *Aquileia*, was called by the Emperors *Valentinian* and *Theodosius*; the first of *Orleans*, by king *Clodoveus*; the second of *Orleans*, by *Chidolbert* the French King; and this manner of calling assemblies by Kings and Emperors continued from *Moses* to *Constantine*, and from *Constantine* to *Arnulphus*, above 2400 yeeres; for otherwise if this new assertion must take place, The Pope must call Councells; the first four Generall Councells, which all Christians had in high reverence; none of them is a lawfull Councell, nay, saith our Reverend and learned *B. Andrews*, *The Church of Christ hath to this day never a General Councell, Unfortunatly, with us we never doth them but all we have never a one, we not one*. To Add that you may know it is not the testimonie of the Protestants alone, *Cardinal Cusanus* doth witnesse with us, that all the Generall Councells to the eight, inclusively, were all called by the Emperours; and that wee may justly charge the Pope of Usurpation, both in calling, and assuming a prebendence of place and dignitie in Councells, the Cardinal makes this confession: *It is not more faine, that the Emperours doo therein Judge with the Senate, had the government, and Office of Presidenc, by hearing and conferring of matters, and that they made Conclusions*

B. Andrews in his Sermon of calling Assemblies,

William Concord, Cath. Lib. 2. cap. 13 & 14

and

and Judgements with the consent of the Council, and without any further Commission.*

Those men therefore that are so earnest in calling upon us for Councils, should first shew us the lawfull calling of their assemblies. If *Demetrius* and his fellowe craftsmen will assemble together of their owne heads, and keepe a shouting and crying for the great *Diana* of their Religion, this rowt will proove a ryot, and is punishable by the Lawes of God and man: away therefore with this confusion, away with *Demetrius's* assemblies. If Pope *Innocent* the Third will assemble in his owne name, contrary to the Commission granted to Kings and Princes, by expresse warrant from God's owne mouth; if, I say, contrary to God's command, after a continued succession in the right of Kings and Princes for 2400 yeeres, he will usurpe the right of calling Councils, the Pope will not bee found innocent, nor his assemblies lawfull: for the Towne-clerke of *Ephesus* could tell *Demetrius* and his fellowes; *If they enquire any thing, concerning matters, it (must) bee determined in a lawfull Assembly.* (Acts xix. 39.)

The promises of Christ, no doubt, are many and gracious to his Church, but they are annexed to a condition, (*if they come together in his Name*)

* *Semper invenio Imperatores et Judices suos cum Senata Primatum habuisse et officium Præsidentis per interloquutiones, et ex consensu Synodi sine mandato conclusiones et judicia fecisse. Cusan. de Con. lib. 3. c. 16.*

the condition then being once broken, the Obligation to the Church and Councell becommeth voyde, of none effect. It will not be amisse therefore to understand what it is to assemble in Christ's Name, and then see whether the Church of Rome hath performed that second dutie in her assemblies.

It cannot be denied, that they are said to assemble in Christ's Name, whom neither respect of private gaine induceth, nor the ambitious desire of honour inviteth, nor the prick of hatred and envie incite and drive forward, but whom the inflamed love of peace, and the fervent affections of Christianitie impell, and not the spirit of contention. Surely these conditions are requisite to their right calling; and these were anciētly performed in the first foure Generall Councils, (to which our Church subscribeth;) but as their owne Cardinal *Cusanus* protested, that the authority of Councils doth not depend upon the Pope; so likewise their owne learned *Ferus* professeth, that *In matters of Faith, and things which concerne the conscience, it is not sufficient for them to say, Wee will and command; but you must consider in what manner the Apostles dealt in their Assemblies: they came together in simplicitie of heart, seeking onely God's glory, and the salvation of others, no marvell therefore if the Spirit of God was in that Councell: but (saith hee) Nos aliter convenimus: Our meeting is in another manner; namely with great pompe, and seeking ourselves, and promising to ourselves licence upon*

upon fulnesse of power to doe any thing; and this being so, how is it possible for the Spirit of God to approve such assemblies. Heere then wee have our learned Adversaries' confessions, that two principall conditions anciently in use, are both abrogated by the latter Councils; the one is, The Pope calls Councils, that hath no right to call them: the other is, That they assemble in their owne name, and for their owne end, not for the Catholique peace, and Christian Charitie. And thus much briefly concerning the authoritie of calling Councils.*

Let us take a short view of Councils in all ages, and withall let us adde to the Pope's unlawful calling, the errors of Councils, the uncertaintie of their Canons, the manifest forgeries of ancient Decrees, the palpable and grosse suggestions of new devised Acts, with their senselesse condemnation of true Decrees and Canons, that make against their Romish Faith, and Trent Doctrine, and tell me if these men have any cause or reason to equall Councils with the Scriptures, or to build upon them in matters of Faith, or to claime them all for theirs, when by their owne ensuing testimonies, they are doubtfull which are right, which are false, which are lawfull, which are counterfet. And

* Nos aliter convenimus nempe cum magna pompa; nosque ipsos quaerimus, atque nobis pollicemur, nihil nobis non licere de plenitudine potestatis, et quomodo spiritus sanctus ejusmodi conventus probare possit. *Ferus super Acts 15.*

lastly,

lastly, when they are not agreed amongst themselves, whether Councils rightly called, are infallible, or stand subject unto error.

SECT. XV.

COUNCILS, WHICH OUR ADVERSARIES PRETEND, AS A CHIEFE BULWARK OF THEIR FAITH, GIVE NO SUPPORT AT ALL TO THE ROMISH RELIGION: AS IT IS PROOVED BY PARTICULAR OBJECTIONS MADE AGAINST SEVERALL COUNCILS, IN ALL AGES, BY THE ROMANISTS THEMSELVES.

CARDINALL *Bellarmino*, who formerly told us, the Church of God might safely subsist without Councils, gives us likewise to understand by way of prevention, that *the Bookes of Councils, being negligently kept, doe abound with many errors**: and hereby we may guesse what is like to be the doctrine of those Councils that are guilty of such errors; and what will be the issue of that doctrine that depends upon such Councils. Whether errors have crept in by the negligence of the keepers,

* *Libri Conciliorum negligenter conservati sunt, et multis vitiis scatent.* Bell. de Concil. l. 3. c. 2.

I cannot

I cannot tell, but sure I can, many general and particular Councils have erred, many Decrees and Canons of Councils, which are produced for the Romane Religion, are acknowledged by themselves to be spurious, and counterfet, and many true Canons and Councils, which make against their Trent faith, are condemned by our adversaries as fallible and erroneous, as shall appear by their owne severall confessions in all ages, from the time of Christ till the dayes of *Luther*.

[In the first Age, to 100 yeeres.] The Council at *Hierusalem*, gathered under the High Priest, wherein *Caiphas* was President, sought testimony against *Jesus*, (*Marke xiv.*) and excommunicated those who confessed *Jesus* to be *Christ*. *Bellarmino* tells us, Before the coming of *Christ*, the Councils of the Jewes could not erre; but (saith hee) *Caiphas* with the whole Council did erre most perniciously, when they adjudged *Christ* a blasphemer. And this may serve for a leading case, to shew that Councils may erre, as they have erred in the first Age.

[In the second Age, Ann. 100 to 200.] In the yeere 102, the Council of *Antioch* is cited by *Gretserus*, by *Turrian*, by *Baranius*, for the Worship of Images: yet neither *Merlin*, nor *Crabbe*, nor *Sutrius*, nor *Nicholinus*†, publishers of the

* Erravit in fide perniciosissime *Caiphas* cum universo Concilio cum judicavit *Jesum* blasphemasse. *Bellar. de Conc. auth. lib. 2. c. 8.*

† *Coke censura Patrum*, p. 237.

Councils,

Councils, ever mention it; and *Binius* who produeth it, doeth acknowledge to have received it from *Baronius*, and *Baronius* returnes his Author for the Jesuite *Turrian*, and *Turrian* professeth that *Pamphilus* found it in *Origen's* Librarie. And this may serve to shew, that some Councils are devised to prove the Trent doctrine, and the rather, because worship of Images requires Antiquitie, and Consent of Bishops; to prove it an Article of Faith,

In the third Age, Ann. 200 to 300.] In the yeere 258, the third Council of *Carthage* had foure-score and seven Bishops; but, saith *Binius*, *The Catholique Church doeth not receive the Decrees of this Council*†. And the reason is pregnant. This Synod toucheth the Pope's Supremacie: for when as *Stephanus* Bishop of *Rome* called himselfe *Episcopus Episcoporum*, *The Bishop of Bishops*, Saint *Cyprian* and the whole Council opposed that new Title. And this may serve to proove that some Councils rightly called, are discovered by our adversaries, when they make against their Trent faith,

In the fourth Age, Ann. 300 to 400.] In the yeere 317, the Council of *Simacusa* is pretended to consist of 300 Bishops, besides Presbyters and Deacons; and this Council is cited especially for the Pope's Supremacie: yet *Binius*, the publisher of the Councils, professeth, that this

* *Hujus Provincialis Concilii decreta non recipit Catholica Ecclesia.* *Bia.* in marg. *Concil.* p. 149,

Council

Councell Although it deserve great credit for the Martyrologies of the Church, yet very many learned men account the Actes to bee spurious, and of no force and validitie*. And this may shew the faith of their Supremacy is grounded upon uncertain and doubtful Councils.

The first Generall Councell of Nice was called in the yeere 325, and is cited by Bellarmine in the 69 Canon, to prove Extreame Unction a Sacrament†; and Mr. Hart saith, *This Councell hath 80 Canons, and in those Canons the Patriarkes are said to rule their subjects, as the Pope is head of all the Patriarkes, like Peter.* Yet 60 of these Canons were denied by Alipius Bishop of Tagasta, by Cyril Bishop of Alexandria, by Atticus Bishop of Constatinople, and by Saint Austen, and the Councell of Africa; who allowed only twentie; and, saith Contius their Lawyer: *Their bastardie is proved even by this, that no man, no not Gratian himselfe, durst alleadge them‡.* And this may serve to shew, that some counterfet Canons by their owne confessions, are produced for their doctrine of Faith and Sacraments.

The Councell of Eliberis, in the yeere 328, decreed, *That no Images should bee set up in Churches§.* Baronius answeres: *I suspect some*

* Doctissimorum plurimi hæc Acta spuria et nullius pondus esse, validis sanè argumentis probare conati sunt. Concil. Sinuess. Bm. p. 184.

† Bellar. de Unct, li. 1. cap. 4.

‡ Raynold & Hart. cap. 9. Divis. 2. p. 576.

§ Placuit picturas in Ecclesia non debere. Canon 38.

jugling in this Canon*. Bellarmine answers: *It was a Councell consisting but of nineteen Bishops, and a Provinciaall Councell, not confirmed, (by the Pope) and it seemeth to have erred in other Decrees†. Heere one Cardinall seemes to allow the Councell, but not the Decree against Images; the other disallowes the whole Councell as fallible, both in that and other Decrees. Howsoever this may serve to show, that there were Protestant Bishops in those dayes, who made publique protestation against making and worshipping of Images, and yet neither Canons nor Councells must be allowed, if they make against an Article of their new Creed.*

The Councell of *Millan* was cited in the yeere 355, and was universall, and consisted of three hundred and more Bishops: and yet this Councell did erre in the cause of *Athanasius*: for (saith *Zozomen*) *Whereas 300 of the Westerne Bishops had consented that Athanasius should bee deposed from his Bishopricke, there were onely five against fiftyne score that withstood it‡.*

The Councell of *Ariminum* was cited in the yeere 360, and was universall, and consisted of 600 Bishops: but (saith *Austen*) *Hereticall impietie under an hereticall Emperour assayed to over-*

* Suspicio in illo Canone imposturam. Bar. An. ad an. 57. nu. 121.

† Bell. de Imag. l. 2. c. 9.

‡ Dyonisius, Eusebius, Paulinus, Lucifer, Rodanus. Zozom. l. 4. c. 8.

throw

throw the truth, the multitude being deceived by the subtiltie of a few*. And saith Hierom: In the name of unitie and faith, Infidelitie (was decreed) and written†. And these are Evidences, that generall Councils have erred, and may erre.

In the fifth Age, Ann. 400 to 500.] In the yeere 455, the general Councell of Chalcedon was called; it consisted of 630 Bishops, and decreed, that the Church of Rome should have the primacie, because the city of Rome was the Empire of the whole world‡. This reason was so unpleasing to Pope Leo at that time and the Romanists in these daies, that C. Bellarmine complains: It was the Decree of a great Councell, but not lawfully made, and therefore of no force and authoritie: for (saith he) not onely the Pope's Legates rejected that Decree in the Councell, but Pope Leo himselfe, who confirmed the rest of the Decrees, condemned it§. And this may serve to shew that the reasons and decrees of 630 Bishops, are no decrees, no reasons, if the Pope or his Legates doe not allow them.

In the sixth Age, Ann. 500 to 600.] The fifth Generall Councell of Constantinople was called, in the yeere 553, wherein both Pope Vigilius him-

* Multis paucorum fraude deceptis. Aug. contr. Maxim. lib. 3. cap. 14.

† Nomine unitatis et fidei infidelitas scripta est. Hier. advers. Lucif.

‡ Conc. Chal. Can. 28.

§ Bellar. de Rom. Pont. l. 2. c. 37.

selfe,

selfe, and three Chapters of his Decrees, were condemned as hereticall, and accursed*. And this may serve to shew, that the Pope may bee an heretike†, that a Councell is above the Pope, who have authoritie to condemne him or his Decrees, as they find occasion; and that the Decrees of former Councells may be corrected by the latter; and consequently, there is no certaintie, no infallibilitie in Pope or Councells.

In the seventh Age, Ann. 600 to 700.] The sixth Generall Councell was called at *Constantinople*, in the yeere 681, and is pretended by *Crabbe* and *Surius* to have nine Canons, whereof the seventh is cited by *Bellarmino* for Invocation of Saints‡; yet their owne *Surius* tells us; *Those nine Canons are falsely ascribed to the sixth Synod§*; yea, *these Canons are false and counterfet*, saith *Caranza¶*. Againe, this Synode condemned Pope *Honorius* for a *Monothelite*. But, saith *Bellarmino*, *wee may safely say, the Fathers did undeservedly reckon Honorius amongst heretikes, being deceived by false reports, and not understanding the Epistles of Honorius¶¶*. Hence we may observe, that sometimes an Article of Faith, (as namely, Invo-

* Crak. def. Eccl. Angl. cap. 12.

† *Lege Liberati Breviarium, ca. 22. & Pontificale in vita Vigiliis.*

‡ *Bell. de Sanct. Beat. l. 5. c. 19. & l. 2. de Confir. cap. 40.*

§ *Surius Candid. lectori.*

¶ *Caranza Sum. Conc. in Concil. 6. Constant.*

¶¶ *Tutò dicere possumus. Bell. de Pont. lib. 4. c. 11.*

cation of Saints,) is confirmed by our adversaries, from the authoritie of a generall Council, when it is knowne and confessed by themselves to bee counterfet: and sometimes the Pope himselfe is adjudged an heretike by a Generall Council, when as for the honour of the Pope's Supremacie and Infallibilitie, the whole Councell must be condemned. Lastly, if from the decrees of this Generall Councell, we shall note the errors of Councells in general: *Albertus Pigghius, a learned man (saith Canus) doeth demonstrate by many arguments, that the Acts, which beare the name of the sixth and seventh (Generall) Councells, containe many errors*.*

In the eighth Age, Ann. 700 to 800.] The second Councell of *Nice*, called in the yeere 788, and termed the *Seventh* Generall Councell, pronounced *Anathema* against Pope *Honorius*. What answere therefore can bee made to this Councell? *Bellarmino* replies: *This Councell was deceived by the Presidents of former Councells†.* This generall Councell then did not onely erre, but by this rule wee have no certaintie, that other Councells are free from errour. And to speake plainly and truly, this accursed Councell, that by blood and usurpation first set afoot the worship of Images: *This Synod (saith Uspergensis) was rejected in the Councell of Frankford, as utterly void, and not to be named the Seventh, nor any thing else‡.*

* Canus loci Theol. li. 6. cap. 1.

† Bell. de Pont. lib. 4. c. 11.

‡ Usperg. an. 793, & Pig. de Act. 6. & 7. Syn. ad Lectorem.

In

In the ninth Age, Ann. 890 to 900.] In the yeere 867, the Eighth Generall Councell of Constantinople decreed with the consent of 383 Bishops, that *whomsoever Photius, Patriarke of Constantinople, did depose or excommunicate, the Pope might not restore nor absolue; and whomsoever the Pope did depose or excommunicate, Photius might not absolue nor restore**. Touching this Synod, Bellarmine answers: *This Councell did erre, because the Pope's Legates did contrary to the Pope's instructions*†. He that shall read the Decrees and Canons of a Generall Councell, ratified and declared by almost 400 Bishops, would thinke it strange, that they all could erre in a point of faith, viz. touching the Pope's Supremacie; and it is no lesse to be wondred, that the Pope's Legates, (either through ignorance or wilfulness) should so much digresse from the Pope's instructions, as to determine things contrary to his command: but the truth is, as the former Councell (by the Cardinall's confession) was led by the Presidents of other Councells, to oppose the Pope's Supremacy; so likewise this Councell had power and authoritie in their dayes, to create and confirme their Decrees and Canons against head and members, notwithstanding the Pope or his Legates had imposed contrary instructions.

In the tenth Age, Ann. 900 to 1000.] In the yeere 963, a Roman Councell under *Otho* the

* Turrian. li. de. 6. 7. & 8. Synod: p. 93.

† Bellar. de Conc. auth. lib. 2. c. 11.

Emperour

Emperour was called, wherein Pope John the twelfth was deposed, and Leo the eighth was substituted in his room. *This Synod (saith Binius) was unawfull, because the Bishops assembled without the Pope's authority*. And thus one Councell did erre, being misled by the Presidents of others; a second, for want of good Instructions; a third, for want of a right calling; yet all tend to this, rather to condemne all Councells of errors, then suffer the Pope's Supremacie, and an Article of Romish Faith, (which almost all Councells did condemne) should bee violated and infringed.*

[In the eleventh Age, Ann. 1000 to 1100.] In the yeere 1059, a Councell at Rome was called under Pope Nicholas the Second, where it was decreed: *Not onely the Sacrament of Christ's body, but the very body of Christ, was handled, broken, and chewed with the teeth of the faithfull.* This decree was thought very doubtfull and dangerous by the Romanists themselves; insomuch as the Glosse upon Gratian gives this caveat: *Ulesse you rightly understand these words of Berengarius Recantation, you will fall into a greater heresie then Berengarius himselfe†.* And hence wee may learne, that a Councell confirmed by the Pope, (which Bellarmine saith cannot erre) decreed that doctrine of

* Bin. Not. in Codic. Rom. sub Ottone. p. 155.

† Codic. Rom. sub Nich. II.

‡ G. H. de Consect. lib. 2. cap. Ego Berengarius.

faith,

faith, which neither the Pope, nor his Church dare avow for Catholique Doctrine at this day.

In the twelfth Age, Ann. 1100 to 1200.] In the yeere 1120, the Councell of *Turan* decreed, That the Eucharist given to sicke folkes, should bee dipped in the cup, that the Priest might truly say, *The bodie (and blood) of our Lord Jesus Christ* *. *Bellarmino* saith, that this decree was amended † : for in the third Councell of *Bracara*, the bread was forbidden to bee dipped; and it is objected, that Christ did give it in both kinds distinctly, the bread apart by itselfe, and the cup by itselfe, although the Councell did not thereupon conclude it should be given in both kinds ‡. Heere wee see Councell against Councell, and by *Bellarmino's* testimony, neither of both decreeing an Article of Faith according to Christ's Institution.

In the thirteenth Age, Ann. 1200 to 1300.] In the yeere 1215, the Councell of *Lateran* was called, and many things (saith *Platina*) were consulted upon, but nothing plainly defined §, by reason of some wars which Pope *Innocentius* sought to compose, and died at *Perusium*. But *Math. Paris*, who was living at that time, professeth plainly, That the same Generall Councell, which made a great flourish at the first, ended in jeasts and laughter, whereby all the Archbishops, Bishops, Abbots,

* Burchard. lib. 5. c. 9.

† Bellar. de Euch. lib. 4. cap. 26. ‡ Idem. ibid.

§ Venere multa tum quidem in consultationem, nec decerni tamen quicquid sperare potuit. Plat. de vita Innocent. III.

Deanes,

Deanes, Archdeacons, and all commers to the Councell were deluded *. And hence wee may learne what certaintie of faith the Romanists are like to have for their grand poynt of *Transubstantiation*, (where it was first decreed for an Article of beliefe) when as (by the testimonie of their owne Writers) there was nothing plainely defined, and the whole Councell concluded in jeasts and laughter.

In the fourteenth Age, Ann. 1300 to 1400.] In the yeere 1302, Pope *Boniface the Eighth* called a Councell at *Rome*, where he excommunicated *Philip* the French King, and about the same time, the King summons a Councell at *Paris*, and therein appeales from the Pope's sentence, and incites his Prelates and Barons against him, and withall publikely declares, *That the Pope was worthy to bee deposed, for heresie, for symonie, for murther, and other capitall offences* †. This is witnessed by their owne *Naclerus*, and *Papirius Massonus* in the life of *Boniface*. Here you may see Councell against Councell, the one contending for the Pope, the other for the Emperour, the Bishops of *Italie* maintaining Appeales to the Pope, the Bishops of *France* commanding Appeales to the Councell; the one withstanding the Supremacie of the Bishop of *Rome*, the other obeying it as an Article of Faith, yet both members of one

* Concilium illud generale quod more Papali grandia fronte prima præ se tulit in risum et scomam desiit. Math. Par. Hist. Min.

† Nacl. An. 1300. et Papir. Mas. in vita Bonif. 8.

body, and professing one and the same Faith, under one Head, the Pope. And hence we may observe, there is no Unitie betwixt Head and Members, no consent among the Bishops, to rely upon Councells.

In the fifteenth Age, Ann. 1400 to 1500.] In the yeere 1409, the Councell of *Pisa* was called by the Pope, but is now condemned by the *Inquisitors* in their Catalogue of bookes forbidden: and the reason is given by their owne Authors, *Gregory the Twelfth*, and *Benedict the Thirteenth* were deposed, as *Heretiques and Schismaticques**: nay more, when *Gregory*, (who was a true and lawfull Pope by the testimony of *Binius*) had commanded his Cardinals, that they should not attempt it; they, not regarding the Pope's Supremacy, *appealed from the Pope to a Generall Councell*†. And hence wee may observe, that neither Councell, nor the Pope's Cardinalls, received the Pope's Supremacie for a point of Faith, (as it is now taught and beleaved) for then certainly, as they would not have opposed him, so they could never have deposed him. And as concerning the validitie of Councells, it is manifest, that as two Popes were condemned by a Councell, so likewise that Councell (and the like may befall any Councell that tends to the prejudice of the Pope's prerogative) is rejected

* Index Expurg. Madrid. p. 22. Platin. in Greg. 12.

† Anton. 3. part. ca. 5. et Bin. in Conc. Pisa. et Gobe. Pader de hoc Conc. et exco. Bin.

by

by the Inquisitors, with a *Deleatur*, not to be named amongst Councells. Briefly, there is no infallibilitie, no certaintie in Councells, nor in their Decrees and Canons; when they may be received or rejected at pleasure, accordingly as they make for the Pope and his doctrine or against it, as may appeare by the ensuing testimonies of this Age.

The Councell of *Constance*, was called in the yeere 1414, by *John the 23*. This Councell (saith *Bellarmino*, touching the first Sessions, where they define the Councell above the Pope) *was rejected by the Councell of Florence, and the last Councell of Lateran**: but touching the last Session, wherein the Communion in one kinde contrary to Christ's Institution was decreed: *Ab omnibus Catholicis recipitur, Pope Martin the Fifth and all Catholikes receive them*. And herein, if you please, you may likewise credit their owne *Gregory de Valentia*, who affimeth upon his credit, that *the Decrees of the Councell of Constance, have no certaine authoritie, but those onely which were approved by Martine the Fifth†*.

The Council of *Florence*, was called in the yeere 1430, whereby it is pretended, that the Christians of *Armenia* and *India* consented to the Roman Church; but *Binius* the compiler of the Councils tells us it is doubtfull and uncertaine,

* *Bellar. de Concil. et Eccles. lib. 1. c. 7.*

† *Greg. Anal. Cath. l. 8. c. 7.*

Whether the Armenians continued at the Councell of Florence; or whether after the departure of the Grecians, and Armenians, there were some other Sessions of the Councel continued, which have not been recorded, or whether there had bene another Synod gathered the same yeere. Heere is nothing but certaine uncertaintie in this Councell.*

The Councell of *Basil* was called in the yeere 1431, and is reputed Generall, yet it is neither generally approved nor received: *For the Dominicans object it was no lawfull Councell; the Minorites on the other side, answered it was true and holy, and called the Dominicans Heretikes for slandering the authoritie of the Councell: (and saith Vives) the matter had come to a shrewd passe, if Pope Sixtus had not forbid that dispute any longer†. And for a conclusion of this poynt, Albertus Pigghius confidently affimeth; That both the Councell of Constance, and Councell of Basil erred shamefully: they decreed against the order of Nature, against the manifest Scriptures, against the authoritie of Antiquitie, and against the Catholike Faith‡. And if you require a reason how they fell into this shamefull error, the reason is pregnant: They decreed the Councell above the Pope§.*

Thus if wee reflect upon the Decrees and Canons of Councels, many counterfet and spu-

* Bin. Tom. 4. Conc. p. 503.

† Lud: Viv. in Aug. lib. 20. de Civit. Dei, c. 26.

‡ Piggh. in Hierarch.

§ Conc. Constant. Sess. 4. Conc. Basil. Sess. 33.

rious Acts are suggested and forged in behalfe of their Romane Doctrine*. The Councell of *Sinuessa* is cited by *Bellarmino*, to prove the Pope above a Councel; yet this is condemned (saith *Binius*) by many learned writers. The Councel of *Chalcedon* is cited by *Aquinas*, to prove the Pope universal Patriarke of the world; yet there is no such Decree extant in the Councel. The Councel of *Nice*, in the 69 Canon, is cited by *Bellarmino*, to prove *Confirmation* a Sacrament; yet that Canon is rejected by *Baronius*. The Councell of *Constantinople*, in the ninth Canon, is produced for *Invocation of Saints*; yet this Canon is rejected as counterfet (saith *Caranza*).

Againe, looke upon the true Canons and Decrees of Councels, if they be found to make against the Roman faith and doctrine, they are rejected or condemned as erroneous. The Councel of *Eliberis* decreed against the *making and worshipping of Images*. What saith *Baronius* to this Councell? *I suspect some juggling in this Canon*. The Councel of *Pisa* is condemned by the Inquisitors among the forbidden books: Why? the cause is evident, it toucheth the Pope's Supremacie: for *Gregorie the Twelfth*, and *Benedict the Thirteenth*, were deposed, saith *Platina*. The Councel of *Laodicea* is corrupted, and instead of *Angels*, they have inserted the word *Angles*. Why? the reason is pregnant: it forbids *Invo-*

* Aquin. in opusc. cont. errores Græcorum ad Urbanum
4. Pont. Maximum.

cation of Angels. The General Council of *Constantinople* did erre, and the Pope's Legates did contrary to the Pope's Instructions: Why? the reason is evident, the Council decreed, that the Pope should not absolve whom the Patriarke did depose. The Council of *Constance* is condemned of errour, onely in the first Sessions: Why? they decreed the Council above the Pope. Again, their Canons are received in the latter Sessions: Why? they decreed the halfe Communion, which is now received for an Article of Faith. And thus some Canons and Councils are forged, some true and ortodox are condemned, some Sessions are approved by the Pope's Legates, others rejected by the Pope's Cardinals and Prelates, insomuch it was rightly observed by *Ludovicus*: *Then the Councells are of account with them, when they make for them; but if they make against them, they make no more account of them, then of a Convent of women, prattling in a common bath, or a Weaver's shop**.

I proceed to the sixteenth Age, wherein the grand and admired Council of the Papal world; I meane the pretended General Council of *Trent*, shall be examined.

* Viv. in Aug. de Civit. Dei, l. 20. cap. 26.

SECT. XVI.

THE COUNCEL OF TRENT, WHICH IS THE MAINE
PILLAR, AND LAST RESOLUTION OF THE RO-
MANE FAITH, IS OF SMALL OR NO CREDIT AT
ALL, BECAUSE IT WAS NEITHER LAWFULLY
CALLED, NOR FREE, NOR GENERAL, NOR GE-
NERALLY RECEIVED BY THE ROMANISTS THEM-
SELVES.

AUGUSTUS *Thuanus*, a chiefe Senator and Coun-
sellour to the King of France, tells us, that Pope
Paul the Third summoned a Council at *Mantua*,
and from thence translated it to *Vincentia*: and,
because the Princes of Germanie could not agree
upon the place, assigned *Trent*, a citie seated
upon the confines of Germanie and Italie, where
this Council was called in the yeere 1546. This
Council then was called by the Pope's usurped
power, not by the Emperor, and for that cause
falls within the compasse of *Demetrius* assembly,
which wanted a right and a lawfull calling. But
let us see with what esteeme and authoritie this
Council is received in the Romane Church. Car-
dinall *Bellarmino* tells us: *If we take away the
authoritie and credit of the present Church and
Councell of Trent, the Decrees of other Councils,
and the whole Christian Faith may bee called in
question.*

question*. This Jesuite, who first assured us, That the Church might continue safe without Councils, (if occasion required) at least two thousand yeeres: now, without any regard to the sacred Gospel of *Christ*, professeth, That if the Roman Church and *Trent* Councell were removed, the Faith of all Christians would be indangered: and *Campian* his fellow Jesuite, as a man ravished with the fame of that Synod, proclaimes to after ages: *The elder that Councell waxeth, the more it will flourish*; and as a true Romish Proselyte, cries out, to the astonishment of poore Protestants: *O good Lord, with what diversitie of people out of all Countrys, with what choyce of Bishops throughout all Christendome, with what excellencies of Kings and Commonceales, with what profound Divines, with what deuotion, with what lamentation, with what abstinence and fasting, with what flowers of Universities, with what knowledge of strange tongues, with what sharpe wits, with what studie, with what endlesse reading, with what store of virtues and exercises was that sacred place replenished?* This Councell is like the great *Diana* of the *Ephesians*, that carries the universal applause: let us looke therefore into the lawfulnessse and authoritie of this Councell: for if it be of *Men*, it will come to naught, but if it be of *God*,

* Si tollamus authoritatem presentis Ecclesie et presentis Concilii, in dubium revocari possunt omnium aliorum Conciliorum decreta, et tota fides Christiana. Bell, de effect. Sacram. lib. 2. c. 25.

we cannot overthrow it, lest happily we be found even to fight against God himselfe. (Acts v. 39.)

First then, as this Councel wanted a right calling of the Emperour, so likewise it wanted a requisite condition to make it Generall: for that Councel is truly Generall, whereunto all christian States are summoned and assembled in his name; and shall this be held the great Councel of the Christian world; the chiefe supporter of all other Councels, and the whole Christian faith, which was confined to a small number, and some few Nations? Looke upon the three Patriarks of *Constantinople*, *Antioch*, and *Alexandria*, where they all present? Look upon the *Grecians*, *Armenians*, *Medes*, *Persians*, *Egyptians*, *Moors*, *Æthiopians*, were they summoned to this Councel? do not these people beleve in Christ? have they not Bishops? did their Ambassadors come from all these Nations to the Councel? Nay more, were the Legates of the kingdome of *England*, of *Denmarke*, of the King of *Swetia*, of *Scotland*, and the Dukedome of *Prussia* there present? Looke upon the assemblie of their Bishops, and it will appeare by their Historie of *Trent**, that this General and great Councel consisted but of fortie-three Bishops, and some of those also were but Titular, as namely, *Richard Pates*, Bishop of *Worcester*, and blind Sir *Robert*, Bishop of *Armach*; these had the bare titles of Bishops, and were no Bishops at all; and two of those Bishops (saith

* Historie of Trent, lib. 2. p. 140. Engl.

*Illiricus**) were taken in adultery, the one stricken with a dart, the other taken in a trap by the husband, and hanged by the necke out of a window, to bee seene by all that passed by in the street.

Binius, the publisher of the Councils, gives us to understand, that the whole number of Patriarks, Archbishops and Bishops under Pope *Paul the Third*, who gathered the Councell, by the greatest account, came but to 62 ; from which if we take the Titular Bishops, and those who through infirmitie could not meet at one and the same time, there could not be present above 43, both as *Illiricus*, and as the *Historie of Trent* doe witness : and must we say, or can we think, that the whole Christian Faith, and decrees of all Councils must depend upon the number of 62, if they were all allowed, and agreed together ? And that which is most remarkable, in the fourth Session under the same Pope, the poynts of greatest moment were discussed and decreed by the number of fiftie-three Bishops : then I say, the prime Articles touching the Canonicall books of Scripture, touching Traditions (then equalled to the Scriptures), touching the authentical Edition of Scriptures, touching the judge of all controversies in poynts of Faith, were handled and resolved for Articles of Faith by those few Bishops ; whereas sometimes it is carried by a single voyce or two, and so the number of the whole, at most, is reduced to thirtie.

* *Illyr. in Protest. contr. Conc. Trid.*

It is true I must confesse, that there were many other learned Divines present, but it seemes they were chiefly gathered for the instruction of those Bishops ; and (saith *Stella*) *If you will make answeare, the Bishops bring with them learned Divines which may instruct them what to say, what to answer, as it was used in the Councell of Trent ; yet in this I cannot forbear laughter**. Neither was the accesse unto the Councell safe for all those that were invited ; neither was it free for all men to dispute and argue the poynts of controversie freely. Pope *Julius* the third, after the death of his predecessour Pope *Paul*, made a decree, That none of the Princes and free cities of *Germanie* should have audience, except they would first vow their obedience to the Councell ; and for that end and purpose, hee published his *Breve* : *There shall be a Councell, that they which have spoken rashly, either may recant their sayings, or else without farther hearing or receiving of the matter, may bee denounced and condemned for heretikes, according to the Constitutions already made†*. Here was plaine dealing and short warning for every man, either to resolve to subscribe to the

* Quod si responderis quod hī Episcopi secum ducant Theologos qui eos instruant, ut contigit in sacro Tridentino Concilio, in hac re quidem non possum me à risu temperare. *Stell.* in *Lucam.* 6. p. 184.

† Erit Concilium, ut qui temere locuti sunt dicta recantaturi veniant, aut eorum inaudita causa in executione ita ordinatarum Constitutionem hæretici declarentur. *Breve Julii.* III. citat. à *Calvino*.

Trent

Trent Doctrine, or else to be proscribed for an heretique. The Bishops of *Apulia* did intimate no lesse in the name of all the Bishops, *That they were nothing else but the Pope's creatures, and his bondslaves*: for there was an oath proposed severally to all, to bee taken in this manner: *I wil defend the Papacie against all men: So helpe mee God, and his holy Gospell* *. And as there was an oath proposed in behalfe of the Papall doctrine, so likewise there was speciall care taken, and caution given, that *whoever should speake against the Majestic of the Pope, should bee banished the Councell* †. We have examples of both in this kinde: *Cornelius* Bishop of *Bitonto* professed openly in the Councell, that *Christ in his last Supper did not offer up his (reall) body and blood*: but the Trent Fathers, (because it was contrary to the Roman Faith) condemned and exploded him. *Paulus Vergerius* was but *suspected for a Lutheran*, yet thereupon the Pope commanded him to depart the Councell ‡. *Guilielmus Venetus*, a Dominican, would proove the *Councell of Constance was above the Pope, because the Councel did depose him* §: but hee was thought too lavish of his

* *Papatum Romanum adiutor ero ad defendendum contra omnes homines sic me Deus adjuvet, et sancta Evangelia. Ca. E. N. Extra de jure jurand.*

† *Ne quum dicatur quo illius Majestati præjudicium ullum fieret, si quis in hoc peccat Concilio pellatur. Valer. in vita Marcel. II. Capus loc. Theol. li. 12. c. 13. § Extat.*

‡ *Sleid. comment. li. 21.*

§ *Valer. in vita Marcel. 2.*

tongue,

tongue, and therefore was banished the Councell. The Bishop of Chioua professed in the Councell, *that hee disliked the decree, which made Traditions equall with the Scriptures* *: but he was expelled the Councell. And as touching the Pope's Holinesse, when a zealous and good Bishop had declared, *that God in the Scriptures was termed Holy* †, and therefore it was honour sufficient for the Pope to bee called *Holy*, and not (*most Holy*), the Bishop was sent from Trent to Rome, and there the Pope grievously handled him for this capitall offence. Neither doe I denie that there was safe conduct promised as well to the Lutherans, as to those which were vowed creatures to the Pope and his doctrine: but (saith *Fabritius*) *the learned Princes of Germany were kept so farre from the Castle of Disputation, that they could not bee suffered to approach to the entrie of it. Fateor extensionem, &c.* I grant (saith he) there was libertie extended to other Nations; but withall it is added, *that the same forme of liberty should appertaine to none others, but onely to them that would repent, and returne to the bosome of the Church.* If we look upon the tenour of the conduct, we shall find it was very doubtfull, (and in trueth it might well bee thought strange, that a free and Generall Councell of all sorts of Christians, which should meet for God's glory, and Christian peace, should come in feare and danger of their owne

* Craken. p. 158.

† Molin. Consil. de Trid. Conc. nu. 22.

safetie :)

safetie :) for say they, *The holy Synod (as much as it can) grants publike faith, and full securitie, that is, safe conduct ; but (saith the History) the Protestants thought the forme of the safe conduct very captious, because as well in the Decree, as in the Tenor, there was this clause of reservation, (As much as it can) when as no man demandeth of another, that which is not in his power to grant*.* To let passe the like Conduct given to *Hierome of Prague*, and *John Husse*; at the Councel of *Constance*, can they proove that there was free libertie of speech granted, as it is in all public Consultations? Was there open conference and dispute allowed about the controversies of Religion? Was the Scripture appointed to be Judge, or the plea being against the Pope, ought the Pope to be plaintife and Judge in his owne cause? I confesse, the Electors and Princes of *Germanie* being assembled at *Newburg*, in the Pope's name, and by the Pope's Legates, were summoned to the Councel; but withall they returned this answer: *Mirari se, &c. They wondred upon what ground or reason, the Pope should bee so bold, how he durst proclume a Councell to them, and call them to Trent†.* And there they give this reason for it: *Because it was neither lawfull, nor agreeable to Divine or Human equitie, that the Pope should supply the place of a Judge, when as both the dissention and*

* History of Trent, lib. 4. p. 341. et 343. Engl.

† Epist. Rerum. gest. sub Ferd. ann. 1561. apud Scard.

ruine of the Church proceeded from himselfe *. Thus if we consider this Councel's calling, it was by usurpation, not of ancient right. If we respect the nature of it as it was, Generall; many Kings and Princes were so farre from allowing it, that they made protestation against it: if we observe the number of Bishops in their assemblie, when the greatest points of controversie were handled and resolved, there were but fiftie-three. If we looke upon the free accesse, it was doubtfull, and limited to certaine conditions. And lastly, if we respect a free conference, *The Pope made knowne by his Legates, that the Judges were tyed to him by oath; whereas the plea being against the Pope and his doctrine, he himselfe ought not to bee Judge* †. I conceive it was but a harsh proceeding, that how many, or how great soever the differences were concerning Religion, yet there could bee no dispute, nor yet admittance to the Councell, but by an inforced protestation, and vowed obedience to the Pope and his doctrine; insomuch, their owne *Thuanus* gives us to understand, that the fault was not in the Protestants; for notwithstanding they conceived their conduct was not safe, yet they came to the Councell, and desired the Pope's Legate to have libertie to dispute; and being made knowne, that the Protestants were ready to make good their confessions, which at that time they exhibited to the

* Craken. p. 156.

† Historie of Trent, lib 2. p. 126.

Councell;

Councell; *The Trent Fathers* were greatly offended, neither could the Protestants have answer to their confessions, and therefore they desired leave to be gone, which being easily granted them, they commended their cause to the Emperour's Oratour, and so departed from the Councell*.

I will give you a short and general view of the actions in this Councell. *Andræas Dudithius* an Ambassadour, sent to this Councell, from the State and Cleargie of *Hungarie*, a man highly favoured by *Ferdinand*, and *Maximilian* the second, and a knowne Actor in this assembly, gives the substance of their proceedings in few words very remarkable, and worthy of all men's reading.

What good (saith he) could be done in that Councell, which onely numbred, but never considered the weightinesse of any opinion, if either the cause or reason might have made the encounter; or if a few assistants had but sided with us, the day had been ours, albeit the enemy was very strong: but, when only number fought the field, in which wee fell short of them, though our cause was never so good, we could not come off with victorie: to every one of us the Pope was able to oppose one hundred of his owne; and if a hundred seemed but a few, hee could suddenly raise a thousand, and send them to help their fellow Labourers: so that you might daily see servile and poore Bishops, for the most part young men, and almost beardlesse, wasted with lusts, hasten to Trent, hyred and procured by the Pope to speake as he

* *Thua. hist. Tom. 1. li. 9. ann. 1562.*

would

would have them, unlearned men they were and simple, but for their impudencie and audacitie of much use : as soone as these had accesse to the Pope's flatterers, then did iniquitie rejoyce to have the upper hand, neither might any thing be decreed, but what made for them, who made it their onely Religion, to maintaine their Pope's power and ryot. One grave and learned man there was*, which could not away with such basenesse ; he as no sound Catholike, what with feare and threatnings, and what with intreatie, was brought by the Councel to allow that which in heart he disavowed. In brieffe, it came to that issue, by the dishonestie of them that were made and ordained for that purpose, that the Councell seemed to consist, not of Bishops, but of shadowes ; not of men, but of Images ; which like the statues of Dædalus, had no motion from themselves, but were carried upon other men's shoulders. The Bishops for the most part were hyrelings, who like a paire of countrey bag-pipes, unlesse they were still blowne, could make no musicke. The Holy Ghost had not to doe with that Councell, wherein was nothing but worldly wisdom, and that was wholly spent in propagating the Pope's immoderate and shamefull Lordkinesse, from whom, as from another Delphos, they did wait for Oracles ; and from him in a Carrier's cloke-bag was the Holy Ghost sent, of which they so much brag, to sit at the sterne of their Councells : and, quod admodum ridiculum est, which is most ridiculous, when there fell good store of raine, the Holy Ghost could not

* Bishop of Granado.

come unto them before the floods were abated: so it fell out, that the spirit was not carried upon the waters, (as wee reade in Genesis) but besides them. O strange and monstrous madnesse, the Bishop like the people: No act or Decree of theirs could be established, unless the Pope were made the first Author of that Decree.*

How truly this learned Bishop hath deciphered the state and condition of that Councell, I leave to every man's judgement: sure I am, whilst many there carried the businesse with craft and ambition, in those things which appertaine to God's glory, there was more attributed to the Councell of man, then to the grace of God. Adde to these testimonies, the protestation of Francis the French King, who was so farre from approving the Decrees of the Councell, that hee openly proclaimed, that for his part, he neither held it for a Generall, nor yet for a lawfull Councell, but for a private Conventicle, assembled for the ends of some private men; and that neither hee nor his subjects were bound to obey it; and that hee would have this his Protestation inrolled amongst the Decrees of that Councell†. Adde to this the Protestation of all the Reformed Churches, and divers

* Andr. Dudith. in Epist. ad Maximil. II. Cæsarem de Calice et Sacerdotum Conjugio.

† Rex publicè in eo conventu protestatus se illud neque pro œcumenico, neque pro legitimo habere, sed pro privato conventu, &c. Innoc. Gent. Trid. Sess. 12. et Hist. of Trent, lib. 4. p. 319. Engl.

Christian

Christian Nations, who at this day utterly disavow the Trent doctrine. Adde to this the protestation of the Ambassador to *Charles the Fifth*, who made his declaration in like manner: *I James Hurtado Mendoza, in the name of the most mighty prince my lord Charles, the Romane Emperour, by his especiall commission, and in the name of the Empire, and all other his Realmes and Dominions; doe protest, that the Legates and Bishops which are at Bomenia, for the most part bound to your Holinesse, and wholly hanging upon your beck, have no authoritie to make Lawes, in cause of Reformation of Religion and manners* *.

I forbear to speake more largely of the politike proceedings, and the doctrine of Faith created, and declared in this Councell; the former is accurately handled by the *Historie of Trent* †; and the latter is fully confuted by our learned *Chemnitius* ‡; and as touching Councils in generall, let it suffice wee have the testimonie of *Cardinall Cusanus*: *Many plenarie Councils rightly called, have erred, as we know by experience* §. Let it suffice; their own *Albertus Pigghius* gives his assent with us, that *In matters of Faith, Generall Councils have erred, as namely, the Council of Ariminum, the second Council of Ephesus, both were generall,*

* Illyr. in Protest. contr. Conc. Trident.

† The History of Trent, published ann. 1629.

‡ Chemnitii examen. Conc. Trid.

§ Multa Concilia rite convocata errasse legimus. Cusan. Concord. Cath. lib. 2. c. 3.

and both doe witnesse, that Generall Councells, lawfully called, may erre. Let it suffice, Panormitan, their chiefest Canonist and Proctor for Pope Eugenius, affirmeth plainly : A Councell may erre, as otherwise a Councell hath erred, about marriage to bee contracted betwixt the ravisher, and the ravished, and the saying of Hierom, as being of the sounder opinion, was afterwards preferred before the Decree of the Councell†. And to prevent that common objection of the Romanists, that the Church would faile in faith, if Councells should erre; hee gives this full solution to the question. Non obstat : It hindred us little, if it bee said, a Councell cannot erre, because Christ prayed for his Church, that it should not faile. For though a Generall Councell represent the whole universall Church; yet to speake trueth, the universall is not there precisely, but by representation, because the universall Church consisteth of all the faithfull, and this is the Church which cannot erre; whereby it is not impossible, but the true faith of Christ may continue in onely one person. Therefore the Church is not said to faile, nor to erre, if the true faith remaine in any one‡. And that no man might presume to relie in matters of faith, either upon Fathers or Councells; St. Austen delivers it for a safe and sure rule; Whatsoever is found*

* In fidei definitionibus errasse etiam universalia sanctorum Patrum Concilia comperimus. Fig. Hier. Eccle. lib. 6 c. 13.

† Panorm. de Elect. et Electi potestate §. significasti.

‡ Idem, ibid.

written

written in Scriptures, may neither be doubted nor disputed, whether it be true or right : but the writings of Bishops may not onely bee disputed, but corrected by Bishops that are more learned then themselves, or by Councils, and Nationall Councils by Plenary or Generall, and even Generall Councils may bee amended by the latter*.

My conclusion therefore shall be this : Since the true Acts and Canons of Councils, which make against the Supremacie, against Invocation of Saints, against Images, and the like, are adjudged spurious and counterfet : on the contrary, since divers Canons and Decrees are devised for advantage of their cause, and namely, to proove their Reall Presence, their Sacrament of Confirmation, their Sacrament of Extreame Unction, the Pope's Supremacie, and the like, which authorities are merely forged and counterfet ; since the *Bookes of Councils being negligently kept, doe abound with many errours*, by the testimonies of our learned adversaries ; I say, to seeke for the knowledge of infallible Trueth, or to search for the soundnesse of true saying faith in Generall, or Provinciaall Councils, is but *Via Dubia*, a doubtfull and uncertaine way ; it is *Via Devia*, a wandering and By-way.

It resteth for our Adversaries' last and best refuge, to flye to the Sanctuarie of their Church : for in trueth, whatsoever pretence is made of

* Aug. lib. 2. de Baptist. contr. Donat. c. 3.

Scriptures, of Fathers, of Councils, yet if there bee sent out a *Melius inquirendum*, for the Authour of their newe Creed, and Trent doctrine, they must returne a *Non est Inventus*, and seeke him onely in the Church.

SECT. XVII.

IN THE ROMANE CHURCH, WHICH OUR ADVERSARIES SO HIGHLY EXTOLL ABOVE THE SCRIPTURES, THERE IS NEITHER SAFETIE, NOR CERTAINTIE, WHETHER THEY UNDERSTAND THE ESSENTIALL OR REPRESENTATIVE, OR THE VERTUALL, OR THE CONSISTORIAL CHURCH.

CAMPIAN the Jesuite, who formerly made his claime to all Fathers and Councils, now in the name of the Church, insults against the Protestants in this manner: *So soon as the Adversarie heard the Church named, he waxed wroth and pale**. Indeed, I confesse, it would terrifie a religious and sober-minded man, to heare such daily blasphemies uttered against the Majestie of Gods word, and to sound out nothing but the honour

* *Audito nomine Ecclesie hostis expalleit.* Campian. Rat. 3.
and

and authoritie of the Church : who can but wax wan and pale out of pittie and charity, to heare the Church named, and see that she hath kept the name only, and lost her wonted nature? who can but wax wan and pale, to see her spoiled and bereft of her Jewels and treasurie of the sacred Scriptures, and retaine onely the caskets and boxes, (the bare name of a Church) where those Jewels lay? Looke upon the best learned of the Romane Church, and tell me if they will not astonish a true beleieving Christian, and make him change his countenance, to heare such odious comparisons, betwixt the Scriptures and the Church: *The Church (saith Stapleton) is an infallible foundation of faith in a higher kind then the Scripture: for the Scripture is but a foundation in testimonie and matter to be beleaved: but the Church is the efficient cause of Faith, and in some sort the very formall**: nay more, if both of them bee properly considered, and compared together, *the Church is a more noble subject then the Scripture: yea, the Church hath such authoritie, that shee may set at libertie, or seale up the Scriptures themselves†*: yea, saith Hosius, *a man may speake it in a good, a godly sense, the Scriptures*

* In altiori genere (viz.) in genere causæ efficientis atque aded aliquā ex parte formalis. Stapl. Relect. contro. 4. q. 4, ar. 3. & 9. 3. ar. 1. & in Relect. princ. fid. dog. cont. 4. q. 5.

† Eam Ecclesiæ auctoritatem esse—quia et scripturas quoque ipsas laxandi et consignandi facultatem, &c. Idem, Princip. Anal.

are

are of no more account, without the authority of the Church, then Æsop's fables*.

Neither let this seeme strange, that the Romanists insist principally upon the authoritie of the Church; for he that shall looke back, and observe how the sacred Scriptures are condemned of Obscuritie and Insufficiencie; he that will consider how the holy Fathers are censured, and rejected by them, as counterfet or erroneous; he that shall note the Decrees and Canon of Councells condemned as spurious, or superfluous; these things I say considered, it is no marvell our adversaries flie to the Romane Church, and for this speciall cause advance the name of the Church above all, Cardinall *Cusanus*, by way of objection, puts the question to the *Bohemians*, whether they were better obey the Word of God or the Church; *You say, wee must first obey Christ's Commandments, and afterwards the Church; and if the Church command us to doe otherwise then Christ commandeth, wee must obey Christ, and not the Church*†. It is true, that the Protestants rightly propose that question, (which without all ques-

* Pio sensu pieque dici potest, scripturas si destituantur ecclesiæ autoritate non plus valere quam Æsopi fabulas. Hos. li. 3. de autho. sac. Scripturæ.

† Dicitis præcepto Christi obediendum esse primo loco, deinde ecclesiæ et si aliter præceperit Ecclesia quam Christus, non Ecclesiæ sed Christo obediendum esse, certè in hoc est quoniam præsumptionum initium quando judicant particulares suum sensum in divinis præceptis conformiorem quam universæ Ecclesiæ. Nich. Cusa. ad Proem. Epist. 2.

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tion) cannot otherwise bee resolved : but heere what answer hee makes them : *Verily, herein standeth the beginning of all presumption, when particular men thinke their owne judgement to bee more agreeable to God's commandements, then the judgement of the universall Church : nay, hee puts the question further : Perhaps you will say, How shall Christ's commandements be changed by the authoritie of the Church, that they shall binde us, when the Church shall thinke it good? I tell thee (saith hee) there is nothing to bee taken for Christ's commandements, unlesse it bee so allowed of the Church : when the Church hath once changed her judgement, God's judgement is likewise changed**. Cardinall Hosius gives his consent with Cardinall Cusanus, and more plainly resolves the question in few words : *Whatsoever the Church teacheth, is the expresse word of God ; and whatsoever is taught against the sense and meaning of the Church, is the expresse word of the Devill†*. To say nothing of the doctrine of Devils, (*viz.*) the forbidding of Meats, and Marriage, (foretold by the Apostle, and now fulfilled in the Church of

* *Dicetis forsitan quomodo mutabuntur præcepta Christi auctoritate Ecclesiæ, ut tunc sint obligatoria quando Ecclesiæ placuerit. Dico nullâ esse Christi præcepta nisi quæ per Ecclesiam pro talibus accepta sint : mutato judicio Ecclesiæ, mutatum est Dei judicium. Idem. Epist. 3.*

† *Quod Ecclesia docet expressum Dei verbum est, et quod contra sensum et consensum Ecclesiæ docetur expressum Diaboli verbum est. Hos. de expresso verbo Dei.*

Rome,)

Rome,) I will give you an instance or two in the word of God, and the doctrine of the Romane Church, that you may the better discern whether the Church changing her judgement, there be any *variablenesse*, or *shadow of turning* with Christ, and whether the doctrine of the Romane Church bee not expressly against the Word of God.

Touching Prayer in an unknowne tongue, it is the confession of *Benedict Montanus, a Parisian Doctor: Etsi Apostolus, &c.* Although the Apostle thought good to have Prayer in a knowne tongue, yet the Church, upon good causes, hath decreed the contrarie*. Touching Adoration of Images, it is the confession of *Johannes Ragusius*, in his Oration at the Councell of *Basil: Licet in Lege, &c.* Although in the old time the visible Images of God, yea and of his Saints, were forbidden by the Law of God, and no libertie was since granted either in the Old or New Testament, to make any such, yet (the Church) taught by the Holy Spirit, hath not onely permitted, but decreed and ordained it†. Touching the Communion in both kinds, it is the confession of the Generall Councell of *Constance*, and the Councell of *Trent, Licet Christus, &c.*

* Etsi Apostolus linguâ intellectâ preces velit celebrari, tamen sanctam Ecclesiam justissimis de causis contra statuisset. Bened. Mont. in 1 Cor. xiv.

† Licet in lege veteri prohibitæ fuissent lege divinâ imagines visibiles, nedum ipsius Dei nihilo minùs Ecclesiæ. Joh. Rag. prat. in Conc. Basil. de Commun. sub utraque specie.

Although

*Although Christ did institute the Sacrament in both kinds, yet (saith the Trent Councel,) he that shall say (the Catholike Church) hath not altered it for good causes, or that they erred in so doing, let him bee accursed**. These are speciall poynts with them, and the denyall of any of these, make a man heretike in the Church of Rome; yet by their owne confession are decreed with *Non obstante*. *Notwithstanding Christ and his Apostles taught the contrary*. Observe then the difference betwixt the Gospel of Christ, and the doctrine of the Roman Church: the Spirit of God denounced a curse, both against men and Angels, that should teach any other doctrine, then that they received from the Scriptures; the Church of Rome pronounceth *Anathema* against all those that do not teach, and beleeve the doctrine of their Church, although it be different from the Scriptures.

I confesse the name of the Church is honourable, and her credit singular; but that which stickes with me, and as I conceive is worthy of all men's observation; the name of the Church, which is so much magnified, and adored of all Romanists, and Romish Proselytes; I say, that Roman Church is neither understood by the ignorant what it is, neither is it resolved by the learned amongst them, in certaine, what is properly meant and understood by it.

First then, we must know, as the Church hath many parts to act; so likewise the *Romanists*

* Conc. Constant. Sess. 13. Conc. Trid. Sess. 5. Can. 2.

make

make her of four several sorts *: The *Essentiall Church*; and this (saith *Bellarmino*) "is a company of men professing the same Christian Faith and Sacraments, and acknowledging the Bishop of Rome to bee the chiefe Pastor and Vicar of Christ upon the earth." The *Representative Church*; and this "is an Assembly of Bishops in a general Councel, representing the whole bodie of the Church." The *Virtuall Church*; and this is "the Bishop of Rome, who is said to bee the chiefe Pastor of the whole Church, and hath in himselfe eminently and virtually both truth and infallibilitie of judgment, and upon whom dependeth all that certaintie of truth which is found in the whole Church." The *Consistorial Church*; and this consisteth of the Pope and Cardinals, and is termed by the *Sorbonists*, *The Court of Rome*†. Touching these several acceptions of the Church, there are several and different opinions. The Glosse upon *Gratian* puts the first question, and thus resolves it: *I would know what Church you understand when you say, It cannot erre. I answer, It is the congregation of the faithfull, that is heere meant by the Church*‡. To the second, *Bellarmino* replies: *A lawfull Councell, by the most*

* Ecclesia Essentialis, Representativa, Virtualis, Consistorialis. Bell. de Eccles. li. 3. c. 2.

† Curia Romana.

‡ Quæro de quâ Ecclesiâ intelligas, quod hic dicitur quod non possit errare. Resp. Ipsa congregatio fidelium hic dicitur Ecclesia. Causa 24. q. 1. c. A. recta.

general

general consent is most properly termed the Church.* To the third, *Gretzerus* the Jesuite makes this confession: *I deny not, but by the Church wee understand the Bishop of Rome for the time being, who guides the Ship of the militant Church†: and Gregory de Valentia; by the Church wee meane her Head, that is to say, the Romane Bishop, in whom resideth the full authoritie of the Church‡.* To the fourth, *Marsilius Patavinus* gives his free assent: *that the name of the Church is of great consequence amongst the moderne Writers, whose Ministers and Presidents are the Pope and Cardinalls, which now by use and custome have at last obtained to bee called the Church§: and of this Church the Pope him- selfe hath made this declaration: Yee shall be the Senatours of my citie, and like unto Kings, the very hooles and stayes of the world, upon whom the very doore of the Church Militant must be turned and ruled.* Now amidst these different opinions, it must needes seem questionable, to which of these Churches a poor ignorant soul (who desires satis-

* Concilium legitimum omnium consensu maximè propriè dici possit Ecclesia. Bell. de Conc. et Eccles. l. 1. c. 18.

† Per Ecclesiam intelligimus Pontif. Romanum qui pro tempore Ecclesiæ naviculam moderatur, et Ecclesiam Papam interpretantur non abnuo. Desp. ca. 10. lib. 3. de verbo Dei.

‡ Greg. de Val. disp. Theol. tom. 1. disp. 1. q. &c.

§ Apud modernos maximè importat hoc nomen Ecclesia quemadmodum hoc Ecclesia Rom. urbis dudum obtinuit, cujus ministri et Presidentes sunt Papa et Cardinales ipsius, qui jam ex usu quodam obtinuerunt dici Ecclesia. -Defens. pacis part 2. cap. 2. Carem. li. 1. Sect. 8. c. 6.

faction

faction in matters of Religion) should addresse himselfe: if he require judgement of the **Essential Church**, there is little comfort, and lesse assurance to be had from them, for they consist most of the ignorant and common people, and have chiefest need of instruction themselves: besides, it is impossible to know the judgment of all Christians, (who make the universal Church) in all or any particular poynts of Religion. If he appeal to Councels, their right calling is uncertain, their Decrees and Canons are doubtfull, for many of them are adjudged by themselves erroneous, many spurious and counterfet: If he would consult with the Pope and Cardinals in their Consistorie, it is a journey too costly and tedious; besides, it will appeare they are subject unto error.

It resteth then that we examine the infallibilitie of particular Churches, and in particular that we enquire whether the Roman Church be that Church which wee are commanded to hear and obey, by the authoritie of the Scriptures.

SECT.

SECT. XVIII.

THE MOST COMMON PLEA OF THE ROMANISTS
DRAWNE FROM THE INFALLIBILITIE, AUTHORI-
TIE, AND TITLE OF THE CATHOLIQUE CHURCH,
IS PROVED TO BE FALSE, VAIN, AND FRI-
VOLOUS.

To give the Church of Rome her due, let us take a briefe survey of her first foundation, and let us see what priviledge did anciently belong unto her, and what authoritie she claimeth at this day. First, the Apostle Saint *Paul* in his Epistles to the *Romans*, congratulates with them, and sendeth them this greeting: *To all that bee in Rome, beloved of God, called to be Saints*: (Rom. i. 7.) he testifieth further with prayer and thanksgiving, that *their Faith was spoken of throughout the whole world*: (Ib. ver. 8.) nay more, he makes an earnest request to God, that he might see the members of that Church, and *impart Spiritual gifts unto them, to the end they might be established*. These testimonies of the Apostle were speciall Characters of an eminent and glorious Church (although in truth, there is not so much as this name of a Church given to the *Romans* in all the Scriptures, (unlesse they will allow the *Church at Babylon* to be the Church of Rome :)

Rome*) and heere was a probable assurance of continued stability and perseverance in the Faith in all Ages: but behold the same Apostle, which did so much glory in behalfe of their Catholique Faith, which gave God thanks for them; which, without doubt, prayed for the continuance of that Faith: (*For God is my witnesse (saith he) without ceasing I make mention of you always in my Prayers.*) (Rom. i. 9.) As if he had foreseen by the spirit of Prophetie, they would glory in their own worth and merits. Shortly after, in his *eleventh Chapter* of the same *Epistle*, gives them this speciall Caveat: *Be not high minded, but feare*: and withall gives a speciall reason of that Caveat. *For if God spared not the naturall branches, take heede also lest hee spare not thee: behold therefore the bountifulnesse and severitie of God; towards them that have fallen, severitie; but towards thee goodnesse, if thou continue in his goodnesse; otherwise also thou shalt bee cut off.* This Doctrine of the *Apostle* doth trench so farre into the present estate of the Church of Rome, that the *Rhemists* forbear their Annotations upon this place, for the truth is, these last words, *Thou also shalt bee cut off*, doe plainly intimate, that the Church of Rome from the time of the Apostles had a possibilitie of falling, and consequently was but a particular Church: for so it befell the Church of Jerusalem, and much more (saith the *Apostle*) may it befall the Church of Rome.

* The church at Babylon elected. 2 Pet. v. 13.

Let

Let us compare the testimonies and promises in behalfe of the Roman Courch, with other particular and famous Churches in the time of the Apostles, and see whether those promises did more largely extend to the faith of the Roman Church, then to other Churches. Saint *Paul* (writing to the *Thessalonians*, termes them by the name of *the Church*) he gives this large testimonie in their behalfe: *From you sounded out the word of the Lord, not onely in Macedonia and Achaia, but your faith which is toward God is gone forth into all places, that wee have no need to speake any thing:* (Thess. i. 8.) yea more, he gives them a kind of assurance for the perpetuitie of their faith; *The Lord is faithfull, and will establish you, and keepe you from all evil:* (2 Thess. iii. 3.) yet this Church is fallen away, and hath lost her first faith. The *Ephesians* are termed by the Apostle, *The Church of the living God, the pillar and ground of truth.* (1 Tim. iii. 15.) And for this Church the Apostle makes this confession: *I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you according to the riches of his glory, to bee strengthened with might by his spirit in the inner man:* (Ephes. iii. 14, 16.) yet we see this Church which was *the ground and pillar of truth*, and for which the Apostle earnestly prayed for, is rased to the ground, and utterly fallen from the truth. The *Corinthians* are tearmed by Saint *Paul*, *The Church of God called to be Saints.* (1 Cor. i. 2.) And this Church is farther wit-

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nessed

nessed by the same Apostle, that *shee was rich in all things through Christ, in all kinds of speech and knowledge, and that shee was not destitute of any gift*: yea, he delivers confident in behalfe of that Church, that *God would establish them unto the end, even the day of the Lord Jesus Christ*: yet soon after some of them denied the Resurrection, they fell from the truth, and are now subject to the *Turke*. If then the Church of the *Thessalonians*, of the *Ephesians*, of the *Corinthians*, (touching the outward face, and visibilitie of the local Churches) if they are all fallen, notwithstanding such faire testimonies and large promises in their behalfe, (which also were accomplished in the Elect) what stabilitie could the Church of Rome promise to herselfe, which had not so much as the name of a Church, but was threatened upon the breach of a condition, that *they also should bee cut off*? Whether the condition be broken or no, I will not heere dispute: but this I may safely say, If the Jewes being the Lord's peculiar people, and the naturall branches, were broken off, how much more the Church of Rome, being but a wild Olive branch, might bee cut off from the faith of Christ? No doubt the Spirit of God foresaw, that the Romanist would glory in the name of the Church, and advance that name above his word; and therefore the word of God gave not so much as a name of a Church, nor promise of infallibility and perseverance unto it, but a special caveat to put them in mind *not to be high minded*. I say therefore

fore to the Romanist, as Saint *Hieron* sometimes said to *Pammachius* and *Oceanus*: *Thou who art a maintainer of newe doctrine, whatsoever thou bee, I pray thee spare the Romane eares, spare the Faith that is commended by the Apostle's mouth. Why goest thou about now after 400 yeeres, (I may say 1400) to teach us that Faith which wee before never knew? Why bringest thou forth that thing that Peter and Paul never uttered? Evermore untill this day the Christian world hath been without this Doctrine*.*

But observe the cunning of our Adversaries, they doe as much glory of the Apostles' testimony, (that the Romane Faith was published through the world) as if the ancient, and the now Romane faith were all one: And to proove an infallible Succession in their doctrine, they pretend, that *St. Cyprian*, a blessed Martyr, did witnesse to the world, that the Romane Church could not erre, and consequently the Trent doctrine is the ancient faith of Christ and his Apostles.

St. Cyprian (saith *M. Bishop*) tells us, that *Perfidiousnesse and falsehood in matters of faith can have no access to the Church of Rome*: so that by the Apostles' confession, they challenge an

* *Quisquis es assertor novorum dogmatum quaeso te ut parcas Romanis auribus, parcas fidei quæ Apostolico ore laudatur; cur post quadringentos annos docere nos niteris, quod antea nescivimus, cur profers in medium qd Paulus et Petrus edere noluerant, usque ad hunc diem sine istâ doctrinâ mundus Christianus fuit.* Hieron. ad Pammach. & Oceanum.

eminent Visibilitie, and by this ancient Father's testimonie, they claime an assured stabilitie in matters of Faith. If these things were true, I should crave pardon of *Cyprian*, not to beleieve him, because the Apostle teacheth me to beleieve the contrary : but the truth is, this testimony so often alledged by our adversaries, makes nothing for their purpose ; for if *Cyprian* say that *Infidelitie cannot come to the Romans, whose faith was praised by the Apostle's mouth*, then can none of the people of Rome erre, because the faith of them all was praised by the Apostle's mouth : but the trueth is, this holy Father speakes not there of matters of faith, nor of the stabilitie of the *Roman Church*, (although most Romanists so translate it and apply it) but of the tumultuous and disorderly courses of certain lewd persons, who, being censured by the Bishops of *Africa*, fled to the Bishop of Rome for protection of their cause, and thereupon upbraideth them, that they came to Rome with lyes and tales, which could finde no admittance, nor harbour there, when as they might well understand, that the Romans were men whose faith was commended by the Apostle ; *Et ad quos perfidia non potest habere accessum : unto whom perfidiousnesse could have no accesse** ; that is, they would give no eare to

* Navigare audent et à schismaticis et profanis literas ferre, nec cogitare eos esse Romanos quorum fides Apostolo prædicante laudata est, ad quos perfidia non potest habere accessum. *Cypr. lib. 1. Epist. 3.*

their

their perfidious and calumnious suggestions. This therefore, I must needs say, is unfaithfulnesse and perfidiousnesse in the Church of Rome, wilfully to misapply those things which make nothing for them.

I proceed from the infallibilitie of the Church to the authoritie of it, wherein you shall likewise observe, the Romanists doe insist especially upon that knowne confession of St. Austen; *I should not have beleevd the Gospell, except the Authoritie of the Church had moved mee thereunto* *. But I pray, what doe these words concerne the Romane Church? why should they bee applied rather to the Roman, then to his owne Church in *Africa*, or our Church in *England*? (for hee speakes not of the Romane Church, or any particular Church, but of the Church indefinitely.) Moreover, their owne *Canus* professeth †, that St. Austen had to do with a *Manichee*, who would have a certaine Gospell of his owne admitted without further dispute: In this case (saith he) St. Austen puts the question: *What if you finde one, which doeth not beleve the Gospell? what motive would you use to such a one to bring him to your believe? I for my part* (saith hee) *should not have been brought to imbrace the Gospell, if the Churches authoritie had not swayed with me*. And from hence also Bishop *Canus* drawes this sound conclusion. *The faith of the Gospel is not founded*

* Ego vero Evangelio non crederem nisi me Catholicæ Ecclesiæ commoverat autoritas. Aug. contr. Ep. Fund. cap. 5.

† Canus loc. Theol. lib. 2. cap. 8.

upon

upon the authority of the Church. This Exposition of their Romanist is agreeable to our beliefe: for wee professe, that the first outward motive to bring men to the knowledge of the Scriptures, is the authoritie of God's Church. *If I beleeve the Gospell (saith Hooker) yet is reason of singular good use, for that it confirmeth me in this my beliefe the more: If I doe beleeve as yet, neverthelesse to bring mee to the number of beleevers, except reason did somewhat helpe, and were an instrument which God doth use to such purposes, what should it boot to dispute with infidels and godlesse persons for their conversion and perswasion in that poynt*.*

Hee therefore that shall conclude from St. Austen's doctrine, (which he professed in the name of an heretike) let him receive his answer from the same Father, when he makes his confession as a true Catholike: *By the mouth of God, which is the trueth, I know the Church of God which is partaker of the trueth†.* But as it happeneth sometimes, that hee who hath fallen into the hands of an unskilfull Physician, is loath afterwards to commit himself even to a good one; *So was it in the state of my soule, (saith Austen) which could not bee healed by beleeving, and for feare of beleeving false things, it refused to be cured by true ones‡.* And in the Chapter following,

* Hooker Eccles. Polit. lib. 3.

† Ex veritatis ore agnosco Ecclesiam participem veritatis. Aug. in Psal. 57.

‡ Aug. lib. 6. Confess. c. 4.

whilst

whilst hee was yet a *Manichee*, hee makes this humble confession: *Thou, Lord, didst persuade mee thus, I say not that they were blameable who beleevved thy Bookes, which thou hast grounded by such authoritie throughout almost all the nations of the earth, but that they indeed were blameable who beleevved them not; and that no eare was to be given to any, if peradventure they should say to mee: How dost thou know that these Bookes were imparted to mankind by the Spirit of that one God, who is true in himselfe, and most true, when hee speaketh to us; for that is the very thing itselfe, which is especially to bee beleevved**. Thus St. Austen the Catholique, interprets Austen the heretique. After his conversion to the trueth, the blessed Spirit did perswade him, that there was no eare to bee given to those men which made such doubts and questions (as are dayly made in the Church of Rome), viz. *How doe you know the Scriptures to bee the Word of God?* but as the *Samaritans* beleevved that Christ was the promised Saviour upon the report of a woman, yet afterwards when they heard him themselves, they professed they beleevved him for his owne sake, and not for the woman's report: So likewise this holy Father, first conferred with flesh and blood, as the most knowne and familiar meanes to introduce a saving knowledge; but after hee had received the Spirit and word of trueth, he, like the *Samaritans*,

* Aug. lib. 6. Confess. l. 6. c. 5.

beleevved

beleaved the Gospell, not for the Church's sake, but for Christ's own authoritie, and his Gospell's sake.

The Authoritie of the " Church is rightly compared to a Key, which openeth the dore of entrance into the knowledge of the Scripture: now when a man hath entred and viewed the house, and by viewing it, likes it, and upon liking, resolves unchangeably to dwell there; hee doeth not set up his resolution upon the key that let him in, but upon the goodnesse and commodiousness which he sees in the house." I omit divers Expositions of the learned Romanists, touching this saying of *Austen*. *Durand*, *Driedo*, and *Gerson* tell us, That those words of Saint *Austen* had relation to the *Primitive Church*, which both saw Christ's person, and his miracles, and heard his doctrine *. *Aquinas* saith, that St. *Austen* spake of the Church as an overruling cause, but not as a foundation of Faith †. And for a conclusion of this poynt; the minde of the faithfull beleever doth not rest in the judgement of the Church; for (saith *Stapleton*) *Although the Church by reason of her Ministerie and Mastership received of God, doth cause us to beleve, yet the reason wherefore wee beleve, is not the Church, but God speaking w^{ithin} us, and witnessing his trueth unto us by his holy*

* *Durand*, l. 3. Dist. 24. q. 1. *Driedo* de Eccl. Script. & dogm. lib. 4. c. 4. *Gers.* de vita spir. Animæ, lect. 2. Coroll. 7.

† *Augustinus* de Ecclesiæ ut causa præponente, non ut fundamento fidei loquitur. *Aquin.* in 2. 2. quæst. 2. art. 7.

Spirit.

*Spirit**. Thus briefly touching the authoritie of the Church: now I proceed to our adversaries' claim touching the Universalitie of it.

Lessius the Jesuite tells us, *The Church of Rome, and that Church onely and the multitude adhering to it, is the Catholique Church; the Religion of this Church is Catholique, the faith is Catholique, the doctrine is Catholique, and their followers are termed Catholikes*†. What is properly understood by the Catholike Church, *Saint Austen* delivers in these words, *Non hæc, aut illa, It is not this Church, or that Church, but the Church dispersed throughout the whole world*‡: and from hence, *Our Ancestours named the Church Catholique, that by that name they might demonstrate the Universal*§. If then the Church of Rome can prove their Church Universal, there would be an end of all controversies: for we professe ourselves to bee members of the universall Church; wee say that Church can neither erre totally, nor finally, and wee willingly grant, that *out of that Church there is no salvation*. But certainly this last Tenet doeth strongly evince, that the Roman Church is not Universal, for *Saint Stephen*, and *Saint James*, and others suffered Martyrdome, and were saved

* Stapl. lib. 3. de author. Scrip. c. 12.

† Sola Ecclesia Romana eique adhærens multitudo Ecclesia Catholica, &c. Less. in Consult. Consid. 6.

‡ Toto orbe diffusa. Aug. de rudibus Catech. c. 20.

§ Majores nostri Catholicam nominarunt ut ex ipso nomine ostenderent quia per totum est. Aug. de Unit. Eccles. cap. 2.

in the Church of *Hierusalem*, and in the Church of *Antioch*, before the Church of *Rome* was ever heard of; and they were all members of the universal Church. But let the Church of *Rome* claime what title or prerogative she list, shee is in danger to fall upon a Rocke: for if shee confesse that shee is a particular Church, shee stands subject unto errour; if shee assume the title of Universal, she is altogether invisible: for *Universale sentitur non videtur: That which is Universal, is understood, not seene.* It is the Article of our Creed: *I beleieve the Catholique Church: and, that is truly said to bee beleevd which is invisible,* saith *Gregorie**. And that the world may know the Romanists are *Nominals*, such as vaunt of the name of *Crtholikes*, as the *Donatists* did in the Primitive Church, when they want the nature of the thing itselfe, their owne *Waldensis*, who well understood how to make a difference betwixt the particular Roman, and the Universal Catholike Church, tells us: *The Church whose faith never faileth, according to the promise made to Peter, is not any particular Church, as the Church of Africa, nor the particular Romane Church, but the Universal Church, not gathered together in a Generall Councel, which hath sometimes erred; but it is the Catholique Church dispersed through the whole world, from the Baptisme of Christ unto our*

* Hoc enim veraciter dicitur credi quod non potest videri.
Greg. Dial. 4. c. 4.

times,

times, which doeth hold and maintaine the true Faith, and faithfull testimony of Jesus *. Neither was this the particular opinion of one private man, but many Bishops and learned Doctors did professe publikely in the Councel of *Ferara*; *With whatsoever power the Church of Rome is indued, yet it is inferiour to the Universal Church* †. And if wee require a cloud of witnesses, behold, both Princes, and Cardinals, and Bishops in the great Councel of *Basil* resolved, and declared; *That the Church of Rome is not Universal, but a part of that universal mystical body of Christ* ‡, as appeareth by *Gregoric*: *Therefore for as much as it is a member of the said body, it is not, neither can it be, the Head of the same body, since there is a difference betwixt Head and members.*

Thus if wee looke for Infallibilitie, it is not found in the *Romane Church*: If wee looke for the Authoritie of the Church, it is inferiour to the Scriptures, unlesse they say, the Scripture is under the Church, as some say the Sun is under a cloud, when it is above it. If wee looke for Universalitie, the *Romane Church* is but a member, and no sound member of the Universal. Let us therefore examine in particular, where, or in

* Wald. de doct. Fidei, lib. art. 2. cap. 19.

† Quacunque facultate Romana Eccles. prædita sit, universali Ecclesiæ inferior sit. Concil. Ferar. Sess. 10.

‡ Ecclesia Romana non est universa, sed est de universalitate corporis mystici. Concil. Basil. in Appendice.

whom

whom wee shall find this Church, which doeth assume those great and glorious Titles to herselfe.

SECT. XIX.

THE CHURCH WHICH OUR ADVERSARIES SO MUCH
MAGNIFIE AMONGST THEMSELVES, IS FINALLY
RESOLVED INTO THE POPE, WHOM THEY MAKE
BOTH THE HUSBAND AND THE SPOUSE, THE
HEAD AND THE BODY OF THE CHURCH.

SAINT *Matthew* tells us, that our Saviour *Christ* gave charge to Saint *Peter*, as well as to the rest of his Disciples, that if any dissention did happen which they could not well reconcile among themselves, they should *tell the Church*. If Saint *Peter* himselfe was commanded to tell the Church, and the Pope bee St. *Peter's* Successor, it would somewhat trouble a doubtfull Recusant, how to understand and beleieve the Pope for the Church: for if *Christ* had taken *Peter* for the Church, it is not probable, hee would have bid him *tell the Church*; for that had beene all one as to bid the Church tell the Church: Yes, (saith *Bellarmino*) the Pope
ought

ought to tell it to the Church, that is, to himselfe*. I take not upon me to answer this learned Cardinall, but I dare avowe, that this Exposition of Scripture is not according to the Article of his faith, with the uniforme consent of Fathers. Howbeit, by this solution of *Dic Ecclesiæ*, wee are informed where, and in whom wee may finde the Romane Church.

Gretzerus the Jesuite puts the question touching the Pope, and returnes his answer in this manner: *Thou saiest they interpret the Church (the Pope;) I graunt it, what then? yet wee may doubt of his sentence†; for how can wee bee certaine that hee erres not? Yes (saith hee) from these sayings, I will give thee the keyes, &c. The gates of Hell shall not prevaile, &c. Whatsoever thou bindest, shall be bound, &c. But who shall judge of the sense of these places? How shall I know those things are spoken of the Pope? From Ecclesiasticall Tradition, from the consent of our Elders, from the Suffrage of all Antiquitie, from the Text itselfe, if there bee brought no perverse or pre-judicate opinion against it: to conclude, whether thou wilt or no (thou shalt beleieve it) from the Pope's owne Sentence and determination. To this Church then lyeth an appeale from Scriptures, from Coun-cels, from the Essential Church; and for that cause Cardinall *Bellarmino* proclaimes it as the Pope's*

* Postremò dicere Ecclesiæ, id est, sibi ipsi. Bell. de Concil. author. lib. 2. cap. 19.

† Ais tertio interpretantur Ecclesiam Papam non abnuo, quid tum? Gretz. def. c. 10. l. 31. de verbo Dei.

Champion, *Nos defendimus, We maintaine that the Pope is simply and absolutely above the universall Church, and above Generall Councells** : and as great men sometimes love to bee soothed up in their greatnesse, and are led with opinion of their Parasites, to beleve that for a trueth, which is but a suggestion of falsehood ; so it came to passe touching the Pope's power in these latter dayes ; they did so much attribute to his Authoritie, and Infallibilitie derived from *Peter*, that Cardinal *Zabarella* rightly observed, and ingenously confessed ; *They have made the Popes beleve, that they might doe all things whatsoever they listed, yea notwithstanding they were things unlawfull ; and thus (saith hee) they have made him more then God †.* Bishop *Begnins* in the last Councell of *Lateran*, speaking to Pope *Leo*, cryeth out in admiration of his Holinesse ; *Eccce venit Leo : Behold, heere cometh a Lyon of the Tribe of Juda, the Root of David ; behold hee hath raised up a Saviour, which shall deliver the people of God from the hand of the destroyr. Thou art hee, O most blessed Leo, whom wee have expected as a Saviour, take up thy sword and buckler, and arise in our defence ‡.* And thus by degrees, first *Vox populi*, the common

* Bellar. de Concil. author. lib. 2. cap. 17.

† Persuaserunt Pontificibus quod omnia possunt, et sic qd facerent quicquid liberet etiam illicita, et sint plusquam Deus. Zabarella.

‡ Te Leo beatissime salvatorem expectavimus, apprehende scutum, &c. Concil. Later. 5. Sess. 6. in orat. Begn. ad Leon. 10.

people,

people, by admiring his greatnesse, then Bishops and Cardinals by their flattering suggestions, have at last ascribed infallibilitie of Judgement to his Authoritie, (which I am verily perswaded never Pope did beleieve in himselfe) and hereby they have advanced him above Fathers, above Councels, above the Church; and now at last made him the whole Church, in so much that some of his owne side are not ashamed to professe, that *the Pope may dispense against the Apostles, yea, against the New Testament upon good cause, and also against all the precepts of the Old**. Sylvester Prierias, Master of the Pope's palace, goeth further; hee gives us to understand, that *the authoritie of the Romane Church, and of the Bishop of Rome, is greater* (then the authoritie of God's word) and thereupon he concludes, *Whosoever leaneth not to the doctrine of the Romane Church, and of the Bishop of Rome, as unto the infallible Rule of God, of which doctrine the holy Scripture taketh force and authoritie, he is an heretike†*. And for a further confirmation of this beleefe, Gretzerus the Jesuite makes this conclusion: *Wee doe receive and reverence that onely for the Word of God, which the Pope as supream Master of the*

* Beard. Mot. 6. Vide in Jewel, p. 49.

† Quicumque non innititur doctrinæ Romanæ ecclesiæ, ac Romani Pontificis, tanquam Regulæ Dei infallibili, à quâ etiam sacra Scriptura robur trahit et auctoritatem, hereticus est. Sylv. Prier. contra Luther.

Christians,

Christians, and Judge of all controversies, doth determine in the Chaire of Peter *. Now if it happen that some Proselyte of a tender conscience, should make some scruple, whether the Pope ought to be heard and obeyed, when hee is a murderer, a Sorcerer, and a wilfull subverter of the truth, (as some Popes have been) *Hosius* their Doctour, wisheth them not to trouble themselves with such idle curiosities. *God will never have thee consider* (saith hee) *whether the Pope bee a Judas, or a Peter, or a Paul; it is sufficient onely that he sitteth in Peter's chaire, that hee is an Apostle, that he is Christ's Ambassadour, that he is the Angel of the Lord of Hostes, from whose mouth thou art commanded to require the Law. This thing onely Christ would have thee to consider* †. Againe, admit a Councel, a whole congregation of men should make a doubt whether the Pope may erre, and by reason of that scruple, would not readily obey him: Cardinall *Bellarmino* by way of prevention, gives them this lesson: *If the Pope should so farre foorth erre, as to command vices, and forbid vertues, the Church were bound to*

* *Id solum pro verbo Dei veneramur ac suscipimus, qd nobis Pontifex ex Cathedra Petri, &c. Def. c. 1. l. 1. de verbo Dei, p. 16.*

† *Judas ne sit an Petrus, an Paulus Deus attendi non vult, sed solum hoc qd sedet in Cathedra Petri—de cujus ore legem requirere jussus est. Hoc solum spectari vult. Hos. in Confess. Petricovien. ca. 29.*

believe

beleeve that vices are good, and vertues are evil, unlesse shee will sinne against her own conscience*. Heere is an implicite faith commanded; let the Pope's doctrine bee true or false, if the Romanists will resigne up their senses and understanding to this Vertuall Church, (which is the Pope) they shall have a Priest and Cardinall for their Tutors; but by their leave, they may make shipwracke of their faith, by being their Disciples. I proceed from an implicite faith to a blind obedience; and therein I will give you a remarkeable example from another Schooleman, who above all things doeth honour and commend a blinde obedience to the Church (that is, to the Pope). *Gregorie de Valentia* tells us of an Italian Merchant of *Placentia*, who reasoned and resolved with himselfe in this manner: *I hold it is better to professè the Romane Religion, then the Lutheran: First, because I can briefly learn the Roman faith: for if I say what the Pope sayes, and deny what the Pope denies; and if hee speake, and I hearken unto him, this alone is sufficient for mee: but if I should bee a Lutheran, I must learne a Catechisme, I must search the Scriptures, which in trueth I cannot intend, when I must look after the Ships of Italy, and my Merchandise beyond the Seas†.* You have heard the reason why this Layman

* Si autem Papa erraret, præcipiendo vitæ vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona, et virtutes malas nisi vellet contra conscientiam peccare. Bell. de Pont. li. 4. c. 5.

† Laurent. disceptatio Theolog. pag. 5.

did dislike the Protestants' Religion, and what was the rule of his Roman faith: now heare what judgement this learned Schooleman gives concerning this Merchant. *Deum nihil habiturum: God* (saieth he) *will have nothing to lay to the charge of this man at the dreadfull day of Judgement.* To say nothing of this presumption, I pray God that *Pagans* and *Infidels* who knew not Christ, arise not up in judgement against them that teach such doctrine: for whereas all men, by the Apostle's rule, *should be ready to give an account of their Faith*, and must bee judged by the Word of God; this man, by not knowing the Scriptures nor the articles of his faith, but onely for intending his Merchandise, with a blinde obedience, and an implicate faith, shall be free both from guilt and punishment: and no doubt, from this general beliefe, of the Pope's authoritie, and infallibilitie, the saying of *Gregorie* the Thirteenth is verified: *Men doe with such reverence respect the Apostolicall See of Rome, that they rather desire to know the ancient Institution of Christian Religion from the Pope's owne mouth, then from the holy Scriptures; and they onely inquire what is his pleasure, and accordingly they order their life and conversation* *.

He therefore that will appeale to the Bishop of *Rome*, to *Rome* let him goe; but woe to the *Recusants of England*, and other countreys remote from *Rome*, which cannot heare the Church, being

* D. 40 Si Papa in Annot.

so farre distant from him : nay, woe to them at Rome, that live in his See ; for how can they heare him if hee never preacheth ? But withall, most miserable is the condition of the hearer, notwithstanding he should preach : for his owne Cardinall assures us, that if his Holinesse teach not the whole Church, *hee is in as much possibilitie to erre, as Innocent the Eighth was when hee permitted the Norwegians to celebrate the Eucharist without wine**. Thus from the multitude of beleevers, which is the Essentiall Church, we are sent to the Councell, which is the *Representative Church*, wee are sent to the Pope, which is the *Virtuall*, and now at length being arrived at the Pope's Consistory, his Cardinall gives us to understand, that a man may returne happily as wise as he went, but withall intimates unto us, that there are no oracles, no infallible doctrine to bee learned from his mouth, unless hee will first declare by publike decree, that hee intends to preach to the Universall Church. Besides, how the Vicar of Christ should bee the Spouse of Christ, how a particular member of the Church should become a Universall Head of the Church : how *Papa*, the Pope, anciently a Father, should become the Church, which is alwayes a Mother, it is a myserie unsearchable, and past finding out : for sure I am, if the Pope be the Church, let them pretend whomsoever they will for their

* Bell. lib. 4. de Rom. Pont. lib. 4. cap. 14.

Father, they can have no Church except Pope *Joane* for their Mother.

It remaineth then, that in the next place wee examine the certaintie of that faith, which must be learned from the Pope: for if the Pope have not Infallibilitie of Judgement, then is hee not that rule of faith, then is hee not that Church, which is the *pillar and ground of truth*; and consequently miserable is the condition of those poore Christians, that relie upon his opinion, as upon the infallible doctrine of the Church; and first I will proceed to the Pope's Succession in doctrine and person, and compare the doctrine of the ancient Bishops of Rome with the Popes of these later time, that thereby wee may discernè, whether the Pope's Infallibilitie bee privileged by his Chaire, or whether the ancient Roman faith bee successively derived from the ancient Bishops of Rome, to the Popes of these latter ages.

SECT.

SECT. XX.

THE CHURCH WHICH IS FINALLY RESOLVED INTO THE POPE, WANTS BOTH PERSONALL AND DOCTRINAL SUCCESSION, AS APPEARES BY SEVERAL INSTANCES AND EXCEPTIONS, BOTH IN MATTERS OF FACT, AND MATTERS OF FAITH.

Hosius the Romanist tells us for certaine, that *if we reckon all the Popes that ever were from Peter untill Julius the Third, there never sate in his Chaire any Arrian, any Donatist, any Pelagian, or any other that professed any manner of Heresie**. The reason of this, as I conceive, is delivered by Card. Cusanus: *The truth cleaveth fast to Peter's Chaire: the whole universall Catholike Church is rolled up to Peter's chaire, and shall never depart from Christ †*. I will not take upon mee to examine the Pope, in what Office, in what religion, in what piece of his life he hath succeeded *Peter*: but that you may know, (howsoever the Pope's faith is annexed to the Chair) he hath erred, and is subject to error as he is Pope, I will compare the doctrine of the ancient Bishops of Rome, with the faith of the

* Hos. in Confess. Petricov. c. 29.

† Veritas adhæret Cathedræ, universa Catholica Ecclesia ad Petri Cathedram conglobata à Christo nunquam recedit. Cusan. ad Bohem. Epist. 2.

later

later Popes, and the later Popes' Decrees and definitive Sentences, with their flat contradictions, and contrary Decrees amongst themselves, whereby it shall appeare, that the later Popes have not only erred in disolaiming the decrees of their Predecessours, but have digressed wholly from the ancient Roman Bishops, both in faith and manners, and withall they want that Infalibilitie, that personal, and doctrinal Succession, which they so much magnifie amongst themselves.

Anacletus, Bishop of Rome, in the yeere 103, decreed, that *after Consecration, all present should communicate, or else bee thrust out of the Church, for so (saith he) the Apostles did set downe, and the holy Church of Rome observeth**. On the contrary, at this day it is made lawfull for the Priests to receive alone, the people onely gazing and looking on; and withall Pope *Julius* the Fourth hath decreed in the Councel of *Trent*: *If any shall say, that Masses, in which the Priest alone doeth communicate, are unlawfull, and therefore ought to be abrogated, let him be accursed†*.

Lea the Great, Bishop of Rome, in the yeere 440, speaks of the death of Martyrs in this manner: *Although the death of many Saints hath been pretious in the Lord's sight, yet the death of no inuocent person hath been the propitiation for the world, that the righteous received crownes, but gave none, that of the fortitude of the faithfull, have*

* Dist. 1. *Episcopus et 2 Peracta.*

† Conc. Trid. Canon. 2. Sess. 22.

grown examples of patience, not gifts of righteousness: that their deaths as they were several persons, were several to every of themselves, and that none of them by his death, paid the debt of any other man; because it is only our Lord Jesus Christ, in whom all were crucified, all dead, all buried, all raised againe from the dead. On the contrarie, Pope Pius the Fifth, and Gregorie the Thirteenth, both condemned (saith Bellarmine†) the Divines of Lovaine, and others, who defend, that the sufferings of the Saints cannot bee true satisfactions, but that our punishments are remitted onely by the personal satisfactions of Christ. Nay more (saith he) If the sufferings of Saints may not bee applied to us, to free us from the punishment due for our sinnes, lest they should seeme to bee our Redeemers, then certainly wee ourselves cannot redeeme those punishments by our owne labours, lest we also should seeme to be our owne Redeemers‡. But Pope Julius the Fourth, and the Councill of Trent, (saith the Cardinall) most plainly teach the contrary.*

Gelasius, Bishop of Rome, in the yeere 492, professeth, and declareth for an Article of his beliefe: In the Sacrament is celebrated an Image, or semblance of the body and blood of Christ, and there ceaseth not to bee the substance or nature of bread and wine§. On the contrary, Pope Inno-

* Leo. Epist. 81.

† Hæc opinio reprobata est à Pio V. Pontifice, et à Gregorio XIII. Bell. de Indul, lib. 1. cap. 40.

‡ Idem ibid Resp.

§ Gelas. cont. Eutych. et Nest.

centius

centius the Third decreed it for an Article of faith in the Council of *Lateran*, with a *Firmiter credimus*; *Wee stedfastly beleve, that the body and blood of Christ are truly contained in the Sacrament of the Altar, the bread being transubstantiated into his body, and wine into his blood, by the divine power: so that there must be really, verily, and substantially present, the naturall body and blood of Christ, which was conceived of the Virgin Mary, and which is ascended into Heaven**.

Touching the Communion in both kinds, the same *Gelasius* proclaimed to the communicants of his time: *Either let them receive the whole Sacrament, or let them be driven from the whole: for the dividing of one and the same Sacrament, cannot be done without great sacriledge†*. On the contrary, in this latter age, Pope *Martin* the Fifth hath decreed it with the consent of a whole Council: *If any shall obstinately maintaine, that it is unlawfull or erronious to receive in one kinde, hee ought to bee punished and driven out as an Heretike‡*.

Gregorie the Great, Bishop of Rome, about the yeere 600, publisheth his instruction for the people touching Images: *Let the children of the Church now dispersed be called together, and taught by the Testimonies of the Scriptures, that nothing made with*

* Lib. 1. Decret. cap. *Firmiter credimus*.

† Aut integra Sacramenta percipiant, aut ab integris arceantur. *Gelas. de Consecr. Dist. 2. Comperimus*. §.

‡ Conc. Constant. Sess. 13.

*hands may bee worshipped**. And withall concludes: *If any will make Images, forbid them not; but by all meanes let him avoyd the adoration of them.* On the contrary, in this later age Pope Pius the Fourth declares it for an Article of Faith: *I most firmly avouch, that the Images of Christ, and the Mother of God alwayes a Virgin, and other Saints, are to bee had and retained, and that due honour and veneration is to bee given to their Images†.* Again, touching the use and sufficiencie of the Scripture, touching the Recall Presence, Private Masse, Communion in both kindes, Merite of workes, the Pope's Supremacie and the like‡, Gregory is flatly opposite to the Popes of these later times. And that you may yet further hear that the Popes have no Infallibility in their Determinations and Decrees, you shall find likewise, that the later Popes doe not onely vary from the Faith of the Ancients, but also differ amongst themselves, and contradict each other in many substantial poynts of their owne doctrine.

Pope Cælestine the Third, in the yeere 1191, published a Decree, that *of married persons, if one fall into Heresie, the Marriage is dissolved, and the Catholike partie is free to marrie againe. Neither (saith Alphonsus) was this errour of Cælestine such as ought to bee imputed to negligence alone, that wee may say, hee erred as a private man, not as Pope:*

* Epist. ex Regist. lib. 9. cap. 9.

† Bulla Pii IV. Art. 9.

‡ Sect. 13.

for

for this definition of Cælestine was extant in the Decretals which I myselfe have seene and read.* On the contrary, Pope *Innocentius* the Third, his immediate Successor, decided the case, and confessed that *one of his Predecessors*, (which saith the Glosse, was *Cælestine*) *had decreed otherwise, whose resolution was in the olde Decretals, and it was evil that Cælestine said †.*

Pope *Gregorie* the Ninth, in the yeere 1227, proclaimeth it to the world, *The not knowing the Scriptures, by the testimonie of truth itselfe, is the occasion of errours, and therefore it is expedient for all men to reade or heare the same ‡.* On the contrary, Pope *Clement* the Eighth forbids all the common people, yea the *Regulars* also, to reade or retain any vulgar Translation of the Scriptures, without licence of their Bishop, or Inquisitor: and there he gives the reason flatly opposite to the Tenet of his Predecessor: *Because the common use of Scripture is found by experience to bee rather hurtfull then profitable §.*

Pope *Nicholas* the Fourth, in the yeare 1288, declared in his Decretall, that *To renounce the proprietie of all things, not in speciall onely, but in common also, is meritorious and holy, which Christ taught by Word, and confirmed by Example, and the*

* Alph. advers. hæres. lib. 1. c. 4.

† Decret. li. 4. de divortiis Quanto §. Predecess.

‡ Greg. Ep. ad Germ. Archiep. Constant. apud. M. Paris. in Henr. III.

§ Azor. Inst. Moral. part. 1. l. 8. c. 26.

*first Founders of the Militant Church derived to others by paterne of their Doctriue and Life**. On the contrarie, his Successor, *John the Twenty-second*, published and declared, that *It is Hereticall, to affirme, that Christ and his Apostles had nothing in speciall, nor in common†*.

Pope *Martin the Fifth*, in the yeare 1431, in the grand Council of *Basil*, decreed the *Council above the Pope‡*: Pope *Eugenius the Fourth*, his immediate Successor, condemned that Session, and declared the Pope to bee above a Council§. And, that which is most remarkable, those Romanists which condemne the Translation of our Bible (as if the latter Translation did contradict the former) shall find, that Pope *Sixtus Quintus* published in the yeere 1590||, and commanded to be read and followed upon such paines as are mentioned in his *Breve*; within two yeeres after was rejected by his Successor, Pope *Clement the Eighth*, as a Translation erroneous, and opposite to the Truth¶. And thus, saith *Platina*, the latter Popes either violate, or utterly repeale the Decrees of their predecessors: For the little pettie Popes had no other study to busie themselves withall, but

* *Sixti Decr. lib. 5. tit. 12. §. Exiit.*

† *Extravag. John XXII. tit. 14. § Cum inter nonnullos.*

‡ *Conc. Basil. Sess. 23.*

§ *Bell. de Eccl'es. et Concil. li. 1. c. 7.*

|| The first Bible was printed at Rome, 1590; the second, 1592.

¶ *D. James his Apol. of Bellum Papale. p. 27.*

only

only to deface the name, and dignitie of the former Popes.*

First then, wee may observe, that the ancient Bishops of Rome published and declared the same faith and doctrine, which the Protestants teach in the fundamentall poynts at this day. They commanded Priests and people to communicate together, contrary to the doctrine of Private Masses: they taught, that the Sacrament was a semblance of Christ's body, and that the substance of bread did remaine after consecration, contrary to the Faith of Transubstantiation: they commanded the cup to bee given to the lay-people, which the later Popes forbid at this day: they condemned the worship of Images, Merit of works, and the Pope's Supremacie; all which doctrines are received by the later Popes and Councils, and declared, with *Anathemas*, to bee beleaved as Articles of faith.

Thus wee see *the house divided against itself*†, the later Popes repealing the Acts of the former, and both contradicting each other. Now how the house should stand which is divided against itself; how the Pope should be the Rule of faith, and yet dissent from the faith of his Predecessours; how the Pope should bee the Pillar

* Acta priorum Pontificum sequentes Pontifices aut infringunt, aut omnino tollunt, nihil enim aliud isti Pontificuli cogitabant, quam ut nomen et dignitatem majorum suorum extinguerent. Plat. in Stephan. et in Romano.

† Heu Domus antiqua quam dispari dominaris Domino.

and

and ground of Trueth, and yet his Trueth opposed and contradicted by his Successours, I may well conceive it may be *A mystery of Babylon*, (Revel. xvii. 5.) but I professe I cannot understand it. Briefly and truly I may say of the Popes in these later ages, They have succeeded their predecessors as *Caiphas* succeeded *Aaron*, or as sicknesse succeedeth health, or as darknesse succeedeth light; and from these few examples in Faith and Doctrine, I will conclude with the saying of St. *Ambrose*: *They have not the succession of Peter, that want the faith of Peter**.

I proceed to the Pope's Succession in person, which (although it be of no force and authoritie, by the testimonies of our adversaries, unlesse there be also a right succession of doctrine in the same Church) yet I will give you some few instances and observations of their owne Writers, that the uncertaintie of their Succession may more easily bee discovered by their owne confessions.

Gratian, the Compiler of the Pope's Decrees, well understood, that the Pope's succession would be interrupted, if his faith and doctrine should bee compared with *Peter's*; and therefore for more certaintie, (by transposing the word *Faith* into *Scate*) hath appropriated the right Succession to the *See* of Rome, in these words: *They have not the Succession of Peter, that*

* Non habent Petri hæreditatem, qui Petri fidem non habent. Ambros. de Pœnit. l. 1. c. 8.

want

want the *Seat of Peter**. To let passe these forgeries, it is strange to see what shifts the Romanists doe use, to make good the lineal descent of their Popes. Rather then they will want authoritie of Scriptures to prove *Peter's* being at Rome, they will confesse that Rome is meant by that *Babylon*, which is spoken of in the 16 and 17 of the *Revelation*, which without doubt is the seat of Antichrist†. Besides, they are not agreed among themselves, whether *Linus*, or *Clemens*, or *Cletus*, or *Anacletus* succeeded *Peter*, if he were at Rome‡. Neither can they well resolve, whether the Pope should succeed St. *Peter*, or St. *John*: for St. *John* lived 33 yeeres after St. *Peter* (saith *Baronius*); so that the succession must bee either derived from St. *John* the survivour, or else the Pope, who immediately succeeded St. *Peter*, must bee greater then an Apostle, during the time of Saint *John's* survivourship.

But admit that St. *Peter* was at Rome, admit the ancient Bishops of Rome did rightly succeed Saint *Peter*, yet *What was the face of the Romane Church* (saith *Baronius*), and how most filthie did it appeare, when the most impotent and base *Queanes* bare all the sway at Rome, changed Sees, and gave

* *Petri hæreditatem non habent, qui non habent Petri sedem. Grat. de Pœnit. dist. 1. c. Potest.*

† Annot. upon the Rhemish Testament. 1 Pet. c. 5. v. 13.

‡ Quidam post Petrum immediatè ponunt Clementem, ut Tertullianus et Hieronymus, alii post Petrum ponunt Linum, et postea Clementem, &c. Bell. de Rom. Pont. l. 2. c. 5.

Bishopricks at their pleasure; and which is most abominable, and not to be named, intruded into Peter's Chaire false Bishops, whose names are written in the Catalogue of Popes, onely to note and designe the times.*

To passe by the two-and-twenty Schismes in the Papacie, wherein it was questionable betwixt the Popes and Anti-Popes, who were the true Successours of *Peter*. To let passe the vacancie in the Papall See for many months and yeeres, during which time the Pope sate at *Avinium*, and left the See of Rome. Their owne *Genebrard* confesseth, there were fittie Popes irregular, disordered and *Apostaticall*†. And *Bellarmin*e tells us, at the Councell of *Constance*, there were three Popes, neither could it easily bee resolved, which of them was the true and legitimate Pope‡. And (saith he) A doubtfull Pope stands for no Pope§. If then there were false Popes, by *Baronius's* confession; if *Apostaticall* Popes, by *Genebrard's* confession; if doubtfull,

* Quæ tum facies sanctæ Rom. Ecclesiæ quam sordissimæ cum Romæ donarentur potentissimæ æquæ ac sordidissimæ meretricies, quorum arbitrio mutarentur sedes, darentur Episcopii, et quod horrendum et nefandum est intruderentur in sedem Petri earum Amasii, Pseudopontifices, qui non sint nisi ad consignandi tempora in Catalogo Pontificum scripti. *Baron. Annal. in ann. 912.*

† *Apostatici, Apotactici. Genebr. Chron. l. 4.*

‡ *Bell. de Rom. Pont. li. 4. c. 14.*

§ *Dubius Papa habetur pro non Papa. Bell. de Concil. l. 2. cap. 19.*

and

and consequently no Popes, by *Bellarmino's* confession ; what certainty, what assurance can these men have of the Pope's personall Succession ?

It was a pertinent and full answer made to a Jesuite, by an acute and learned Doctor of our Church, touching the personall succession of the Pope : “ If by Bishops you understand rightly
 “ consecrated, and canonically elected and in-
 “ vested, Pope *Pelagius* the First was not so :
 “ for he was not ordained by three Bishops. Pope
 “ *Hildebrand* was not so, who held the Papacie
 “ by an Imposture : nor *Sylvester*, who aspired to
 “ it by Magicke : nor *Eugenius*, who was first
 “ promoted by faction, and afterwards held it
 “ in despite of the Councell of *Basil*. Again,
 “ If by true Bishops, you meane Orthodoxall
 “ Bishops, and preachers of the truth, Pope
 “ *Liberius* was not such ; for he was branded
 “ with the note of *Arianisme* by St. *Hierome*, and
 “ Pope *Damasus*. Pope *Honorius* was not such ;
 “ for he was condemned for the heresie of the
 “ *Monothelites* in three Generall Councells, con-
 “ firmed by three Popes. *John* the Twenty-third
 “ was not such, who was charged in the Councell
 “ of *Constance* with the denyall of the immortality
 “ of the Soule, and the life to come, and for
 “ that and other blasphemous crimes was de-
 “ posed by the Councell *.”

Alphonsus à Castro was an obedient servant

* D. Featly in his answer to a Jesuit touching personal Succession.

to

to the Pope, yet would hee by no meanes allow that every Pope had Infallibilitie in a right line of succession from *Peter*: For admit (saith hee) that we are bound to beleve out of Faith, that the true successour of *Peter* is the supreame Pastor of the Universall Church, yet we are not bound to beleve with the same faith, that *Leo*, or *Clemens*, is the true Successour of *Peter*, because we are not bound to beleve it, as a point of faith, that either of them had a right and Canonick election*. The reason as I conceive, why this Succession in person is become so doubtfull and uncertaine amongst themselves, is partly grounded upon their owne Councels, and their Pope's Decrees: for the Councell of *Florence* declared†, that the intention of the Priest did ordeine the Sacraments, and consequently if his intention did faile at the time of Consecration, the Sacrament of *Orders* was utterly voyd; and the Priest's *Ordination* and Succession for want of intention, was of no effect; and as touching the Pope's Decrees, *Julius the Second* above 120 yeeres since, published and declared by his Bull (which all Cardinalls, at the entrance of the Conclave, are sworne to observe) *That if it happen the election of the newe Pope bee made and done, either*

* *Quamvis credere teneamur ex fide verum Petri successorem esse supremum totius Ecclesiae pastorem, non tamen tenemur eadem fide credere Leonem aut Clementem esse verum Petri successorem, quoniam non tenemur ex fide Catholica credere eorum quemlibet ritè et canonicè fuisse electum.* Alph. lib. 1. contr. hæres. cap. 9.

† Conc. Flor. in Decret. Eugen.

by him that is chosen, or by any other of the Colledge of Cardinals, by the heresie of Simonicall contracts, giving, promising, or receiving any goods of any kind, or by making of any other promise, or obligation of what kind soever, whether it bee done by themselves, or others, by a few, or by many, that not onely the election, or assumption so made shall bee from the very moment void and of none effect, but that safely and lawfully they may hold, esteeme, and eschew him as a Magician, an Ethnicke, a Publican, and an arch heretique*. Now if any man make a question, whether the Pope can commit any *Simonie* or no, let him take his answer from the Pope's creature: *Thomas Aquinas* tells us, that the Pope may incur the sin of *Simonie* as well as any other†. Besides, the Pope's *Bull* would never have said (*If any Pope happen to bee chosen Simoniacally*) if they had not beleaved that the Pope might commit *Simony*. On the other side, if it bee demanded what Pope in these latter times is guilty of that crime, their owne Treatise, intituled, *Novus Homo, The new Man*, doth plainly manifest, that *Sixtus Quintus* did climb into the chaire by foule *Simony*; and that since the death of *Gregorie* the Thirteenth, his predecesour, there hath not been any true Pope, rightly and Canonically elected.

* *Bulla Julii II. in lib. Constit. Pont. Constit. 1. et Novus Homo.*

† *Papa potest incurrere vitium Simonie sicut et quilibet alius. 2. 2. q. 100.*

It

He who was sometimes a Pope, proclaimed to the world by his publike Writings: *Of the Popes of Rome, we might shew forth very many examples, that they have been found either heretikes, or else defiled with other vices**.

But it shall suffice for a conclusion of this poynt, the ground of *Peter's* succession is doubtful, the Pope's Infallibilitie derived from *Peter*, is uncertaine; and consequently, the Romanists have but a Morall and conjecturall knowledge for their Rule of faith. I call *Bellarmino* himselfe to witness the truth of this assertion. First, *the right of Succession in the Popes of Rome is founded in this, (saith the Cardinall) that Peter by Christ's appointment placed his seate at Rome, and there remained till his death†: So that the reason of Succession hath this beginning from the fact of Peter†.* From hence there will arise two questions; the one, whether the Lord did command *Peter* to make his See at Rome: the other, whether the Pope did rightly succeed *Peter*, if hee were at Rome. For resolution of these points, the Cardinall makes these severall answers: First, *It is not improbable, that our Lord did plainly commaund Peter to make his Seate at Rome, yet this is no matter of Faith, nor yet of a divine and*

* *Aneas Syl. de Gest. Conc. Basil. lib. 1.*

† *Jus successionis Pontificum Romanorum in eo fundatur quod Petrus Romæ sedem suam, &c. Bellar. de Pont. lib. 2. cap. 1.*

‡ *Ratio successionis ex facto Petri. Ibid. c. 12.*

unchangeable precept, but it is most probable; and it is piously to be beleaved *. To the second he answereth: *Peradventure it is not (De Jure divino) from divine right and authoritie, that the Pope succeedeth Peter, yet it doth appertaine to the Catholike (Roman) Faith* †.

Thus by *Bellarmino's* confession, it is but probable, and piously to be beleaved, that *Peter* was at Rome, and made his seat there: and therefore at the best it can be but probable, that the Pope should succeed *Peter* in that See. Besides, there is no necessitie to beleave it: for (saith hee) it is no point of Faith; and withall, if Christ gave any such precept, yet it may be changed. Againe, if the Pope doe succeed *Peter*, it is but with a *Peradventure*, it may be so, and it may not be so: for (saith hee) it is not of any Divine right or command, although it belong to the Catholique Roman faith. Adde to these the uncertaintie of their pastor's Intention in the ordination of their Priests, the uncertaintie of their Simoniackall contracts, which make void their election, the knowne and condemned heresies of Popes in the Roman See, with the uncertaintie of *Peter's* being at Rome, on which

* Non est improbabile Dominum aperte jussisse ut Petrus sedem suam Roma fingeret. Bell. de Pont. lib. 2. c. 12. Non est de fide, divino et immutabili præcepto, Romæ sedem Petri esse constitutam, est tamen probatissimum, et pie credendum. Bel. de Pont. lib. 4. c. 4.

† Fortè non est de jure divino Romanum Pontificem Petro succedere. Idem Ibid. § Observandum.

all

all the succession of person and doctrine doth depend: and tell me, if the Pope's infallibilitie, which is grounded wholly upon probabilities, can bee the Rule of faith; tell me, whether the Pope or his predecessours have had an undoubted succession in doctrine and person; tell mee, whether to neglect the *most safe and sure rule of Scriptures*, and to follow this morall and conjecturall faith, bee not *Via Dubia*, a doubtfull and uncertaine way, and *Via Devia*, a wandering and *By-way*.

SECT. XXI.

THE INFALLIBILITIE OF THE POPE'S JUDGEMENT,
WHICH IS MADE THE RULE OF FAITH, TO
DETERMINE ALL CONTROVERSIES, IS NOT YET
DETERMINED BY THE LEARNED ROMANISTS
AMONGST THEMSELVES.

To lay a sure foundation, that this Papall building may be strong and immoveable, *Hostiensis*, by way of prevention, gives us to understand, that *the Pope and Christ make but one Consistory*, so that (*sinne excepted*) to which the Pope is subject, *the Pope*

*Pope in a manner can doe all that God can doe.** He might more truly have added, that the Pope can do more then God can do : for *God cannot lye* (saith the *Apostle*). Howsoever, the Pope in this is much beholding to this Cardinall ; for (without this exception of sinne) the Pope could not have beene Antichrist, since hee must bee *The Man of Sinne*. Neither is this man different in opinion from his fellow Romanists : for *Cornelius Bitonto* pronounced openly in the Councell of *Trent* : *Who will so unjustly weigh things, but he will say, the Pope is the light that commeth into the world.†* Thus the Cardinal hath equalled him with God the Father, (*excepto peccato* :) and the Bishop hath given him the proper attribute of Christ : and that an Infallibilitie might be granted him, *Salmeron* the Jesuite proclaimes it for a certaine trueth : *The Lord promised his Spirit to Christ's Vicar, and the successour of Peter, and by his authoritie hee determines all matters of Faith‡.* So that from these severall assertions, wee may confidently affirme, that either the Pope hath the Office of the Holy Ghost given him, to leade him into all truth ; or certainly *There was given unto him a mouth speaking great things and blasphemies, to make warre with the Saints, and to overcome them.*

* *Papa et Christus faciunt unum Consistorium, &c.* Extr. de Translat. Præl. C. Quanto Ab.

† Conc. Trid. sub Paulo III. Orat. Cornel. Ep. Bitont.

‡ Tom. 1. prolog. §. princ. §. Can. 1. c. 1. ad Hier.

(Revel.

(Revel. xiii, 5, 7.) First therefore let us examine upon what ground the Pope's infallibilitie may be proved, and whether it bee received as a doubtfull opinion, or as an Article of faith. Touching the first, according to their severall fancies, the Romanists have devised severall reasons: some pretend, that the truth is annexed to the *Chaire*, as if Christ had prayed for his Tribunals, Courts, and Consistories*: others derive it from the example of *Caiaphas*, who being High Priest, by vertue of his office, rightly prophesied of Christ, and consequently, the Pope cannot faile in Judgement. A wittie argument, no doubt, and available for the Devill himselfe; for by the same reason, the Devill may conclude, that he hath also the Spirit of God, for he testified of Christ: *I know thou art Christ the Son of the living God*†. Now the Apostle doth witness accordingly, that *No man can say the Lord Jesus, but in the Spirit of truth*. (1 Cor. xii.) He therefore that shall reade in the 11 of *John*, that *Caiaphas* did not speake of himselfe, but as High Priest, was guided by the spirit of prophesie: let him take his answer from Saint *Matthew*‡: that *Caiaphas* himselfe the very same

* Non Cathedra facit Sacerdotem, sed Sacerdos Cathedram. Chrysost.

† Quando Deus voluit etiam mutum jumentum rationabiliter loquutum est. Nec ideo admoniti sunt homines in deliberationibus suis etiam Asinina expectare consilia. Aug. Epist. 58.

‡ Matthew, xxvi.

yeere,

yeere, being High Priest, did publikely and *Judicially* pronounce our Saviour a blasphemer; and I thinke none will say, that this judgement of his proceeded from the Holy Ghost, unlesse he will say, when the Pope speaketh the truth, he doth it unawares, like *Caiaphas*, when his heart and purpose was bent to overthrow the truth. There are others that confesse the Pope may erre as a man, but not as Pope, as if his Manhood and his Popedome had two capacities, and were in two distinct persons. *Plato*, a heathen Philosopher, did note it as a thing ridiculous, that one in his dayes did maintaine: *A Magistrate could not erre as a Magistrate, nor Prince as Prince**. And their owne *Alphonsus à Castro*, scoffes at the *Dominicans*, for that they were wont to brag before the people, that *those which have once used the habit of their Order, could not erre, nor faile in faith†*. Shall we say then, that this new Divinitie was learned from some old Philosopher, or that the Pope is chosen out of the Order of *Dominicans*, which have the gift of Infallibilitie?

Glaber Rodolphus, who was living in the time of *Benedict the Ninth*, tells us, that *Benedict* was chosen Pope at ten yeeres old: shall we say then that this child had infallibilitie, and could not

* *Plato de Repub. lib. 1. Thrasim.*

† *Eos non vereri coram populo jactare et dicere qui semel habitum illius Ordinis suseperit, non posse in fide errare et deficere. Alph. lib. 1. de hæres. cap. 9.*

erre?

erre? or must wee beleeeve the Trueth was annexed to his Chair? and that he was able to guide the whole Church, and direct a whole Council, when he knew not the principles of Religion? Again, what shall we say of hereticall and wicked Popes, who have neither Faith nor Religion? If we peruse the Council of *Basil*, we shall find Pope *Eugenius* condemned and deposed for a despiser of the holy Canons, a Symonist, a forsworne man, a man incorrigible, a schismatike, a man fallen from the faith, and a wilfull heretique*. *Boniface* the Seventh, (saith *Baronius*) was a verie villaine, a Church-robber, a savage thiefe, the cruel murderer of two Popes, and the invader of *Peter's Chaire*†. *John* the Thirteenth was accused and detected in a Synode of Bishops, for murders, adulteries, incests, perjuries and other vices of all sorts‡. *Alexander* the Sixth, gave his mind to nothing but villeny, and fraud, whereby to deceive men§. *Sylvester* the Second, leaving his Monastery, betooke himself wholly to the Devil, by whose helpe hee gate the Popedome, upon condition, that after his death he should be the Devil's both body and soule||.

Must wee beleeeve these Popes were guided by

* *Eugenium contemptorem sacrorum Canonum, pacis et veritatis Ecclesiæ Dei perturbatorem notorium, &c. Conc. Basil. Sess. 34.*

† *Baron. ann. 985. n. 1.*

‡ *Sigon. reg. Ital. lib. 7. ann. 903.*

§ *Mach. de Prin. c. 18.*

|| *Mart. Pol. ann. 986. Plat. in Sylvest.*

the

the holy Spirit, and led into all truth? that the trueth was annexed to their Chaire, and not to their Persons? must wee acknowledge (for what vertue wee know not) that these Bishops were the *Virtual* and total Church? were these the right successors of *Peter* in faith and doctrine? or shall we say they erred as men, but not as Popes, they erred in their pallace, but not in their consistorie; they erred in matters of fact, but not in matters of Faith. These things are so groundlesse in themselves, that they rather deserve laughter, then an answer; they are riddles without sense, that a man, and not a Pope; in a stoole, not in the Chaire; in a company, not in a Councel, may faile, and not erre; wander, but not goe astray; misse the trueth, but not doe amisse*. Cardinal *Cusanus* was so far from the beliefe of this new doctrine, that hee jeasted at Pope *Eugenius*, and under that pretext, derided the Infallibilitie of the Pope. *How can Pope Eugenius* (saith hee) *tell this is true, if he will have it so, and not otherwise, as though the inspiration of the Holy Ghost were wholly at the Pope's command; to breath onely where hee will have him* †.

It is confessed on both sides, that Christ is *the Way and Trueth*, and by his word he hath prescribed a sure and an infallible rule to find out the trueth: If the Scripture were but a partial rule,

* Aliud stans, aliud sedens.

† Quomodo potest Papa Eugenius dicere hoc verum esse, si ipse velit et non aliter. Cusan. de Concord. Cath. lib. 2. c. 29.

yet

yet by *Bellarmino's* owne confession, it is the most certaine, and most safe rule of faith*. Now let us see what is the most certaine rule of the Roman faith, and on what assured means their proselytes may rest satisfied, and infallibly instructed for the salvation of their soules. *Suarez* the Jesuite tells us, *It is the Catholike truth, that the Pope defining in his Chaire, is the rule of Faith, which cannot erre, that is, when he doth propose any thing authentically to the universall Church, to be beleaved as a divine faith: and thus* (saith hee) *all Catholike Doctors teach in these dayes; and I thinke it to be a thing certainly to be beleaved*†. This Jesuit main- taines the Infallibility of the Pope, yet speaks but (*as he thinks,*) and withall tells us, It is the Catholike doctrine of these times, when as hee should have proved it by ancient Records, that it was the the Catholike doctrine of all ages: For there is no man living, let him be Papist or Pro- testant, if hee be a man of understanding, but will hold it most requisite, and absolutely neces- sary, that the rule of faith should be declared by Christ and his Apostles, by Catholike Traditions, by General Councils, by the consent of Fathers,

* *Scripturæ Regulæ credendi certissima tutissimæque est. Bell. de verbo Dei, lib. 1. cap. 2.*

† *Veritas Catholica est Pontificem definientem ex Cathedrâ esse Regulam Fidei, quæ errare non potest, quando aliquid authenticè proponit universæ Ecclesiæ tanquam de fide, &c. Suarez de Tripl. virt. Theol. Sect. 8. disp. 5. de reg. p. 214. Censet esse rem de fide certam. Suar. ibid, p. 214.*

and

and the whole Christian world, and certainly, if the Pope's Decrees and conclusions be that rule of faith, they ought to be confirmed by all those testimonies, since on his judgment both Councils, and Bishops do depend; but especially, since *the error of the Pope is (adjudged) to be the error of the Universal Church.*

Againe, he that delivered what hee thought was the Catholike doctrine of these times, touching the Pope's Infallibility in generall, tells us of another point at that time questionable, (*viz.*) *Whether it was to bee beleevd as an Article of faith, that this or that particular Pope were a true Pope: This doctrine (saith he) I taught at Rome affirmatively, in the yeere 1585: but withall professeth that many at that time thought otherwise*.* He that proclaimed it to the world, that the Pope's definitive sentence in his chaire, was the rule of Faith, withall professeth, that within these few yeeres it was not resolved, whether this or that particular Pope might erre or no. And as it was observed by a judicious and religious *Gentleman*†, (for I shall gladly acknowledge any thing that I received from any man) this later question produced a new *Quære*, viz. If the Pope were not a true Pope, and Canonically elected, then that person which worshipped a Saint canonized by that Pope, commits flat Idolatry, by reason the Saint wants his right Canonization, for want of

* *Idem ibid*, p. 218.

† M. Noy, of L. Ince.

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the Pope's true and Canonick election. Many such doubts (said he) were mooved touching this Rule of Faith, which neither the Jesuite was able to resolve, nor the Church had as yet determined. Hee that can but spell, and put these things together, would feare and tremble, to think he hath no better assurance of his salvation, then a doubtfull, uncertaine, questionable, and unresolved way to guide him into the paths of saving knowledge. And that the world may know the Rule of Faith, (which ought generally to bee received *De Fide*, of all the faithfull) is altogether doubtfull in the Roman church, I have summoned 12 of the Pope's disciples to deliver their severall opinions, concerning the Pope's Infallibilitie; but how they concur in witnessing the trueth of this Doctrine, I leave it to bee judged.

1. Bellarmine.] *It is probable, that the Pope, not onely as Pope cannot erre, but as a private man, cannot fall into Heresie, or hold any obstinate opinion contrary to the Faith*.*

2. Albertus Pigghius,] *The Judgement of the Pope is more certaine then the Judgment of a General Councell, or else the whole world†.*

3. Hosius.] *Bee the wickednesse of Popes never so great, it can never hinder, but that this promise of God shall ever be true; The Popes shall shew thee the truth of Judgement‡.*

* Bellar, de Rom. Pont. l. 4. c. 6.

† Piggh. de Eccle. Hier. lib. 6. c. 13.

‡ Hos. lib. 2. cont. Brent.

4. Johannes

4. *Johannès de Turrecremata.*] *It is better to rest upon the sentence of the Pope, which hee delivers out of Judgement, then the opinions of whatsoever wise men in matters of Scripture: for even Caiaphas was a High Priest; and although hee was wicked; yet hee prophesied truly*.*

5. *Silvester Prierias.*] *Whosoever leaneth not to the Doctrine of the Romane Church; and Bishop of Rome, as unto the Infallible rule of God (of which doctrine the holy Scripture hath taken force and authoritie) hee is an heretike†.*

6. *Cornelius Mus.*] *I must ingeniously confesse; I would give more credit to one Pope in matters of faith, then to a thousand Augustines, Hieromes, or Gregories, &c. For I beleeve and know, the chiefe Bishop in matters of faith cannot erre, because the authoritie of the Church in determination of things belonging to faith, is resident in that Bishop; and so the errour of that Bishop should come to be the errour of the universall Church‡.*

Thus the great Mountaines were in labour, and at last appeares *Ridiculus Mus*. This man cares neither for Fathers, nor Councils; he knowes the Pope cannot erre, and he is a man of experience: You may beleeve him, for hee was a Preacher at twelve yeeres old, (saith *Sixtus Senensis*;) but there are six more of the Pope's sworne servants; they are *Legales homines*, and crave audience;

* *Joh. sum. de Eccles. lib. 2. cap. 112.*

† *Prier. contr. Lutherum.*

‡ *Episc. Bitont. Conc. ex Rom. i. cap. 14. Romæ habit.*

having

having the said power and jurisdiction with the rest, onely they say they cannot flatter, they must and will speake the trueth in this, howsoever the rest bee divided from them; and first concerning the first of the second ranke.

7. Alphonsus de Castro.] *We doubt not, whether one man may be a Pope and an heretike both together: for I beleeve there is none so shameless a flatterer of the Pope, that will graunt him that prerogative, that hee can never erre, nor bee deceived in expounding the scripture, seeing it is well knowne, that divers Popes have been so palpably unlearned, that they have been utterly ignorant of their Grammar, and therefore how can they be able to expound the Scriptures *?*

8. Lyra.] *Hereby it appeareth, that the Church standeth not upon men, in consideration of their power or dignitie Ecclesiastical, or Temporal: for many Princes and Popes have proved Apostatas, and strayed from the Faith†.*

9. Arboreus.] *The Pope may erre in Faith;*

* Non dubitamus an hæreticum esse et Papam esse coire in unum possint. Non enim credo esse aliquem adeò impudentem Papæ assertatorem ut ei tribuere hæc velit, ut nec errare, nec interpretatione sacrarum literarum hallucinari possit, cum conflet plures Papas adeò illiteratos esse ut Grammaticam penitus ignorent, qui sit ut sacras literas interpretari possint? Alphonsus advers. Hæres. lib. 1. cap. 4.

† Ex hoc patet quod Ecclesia non consistit in hominibus ratione potestatis vel dignitatis Ecclesiasticæ, vel sæcularis, quia multi principes, et summi Pontifices inventi sunt Apostatasse à Fide. Lyra in Math. 6.

and

and he seemeth to me to bee in a foule errour that thinketh otherwise: surely they doe but flatter the Bishop of Rome, that make him free from falling into Schisme, or heresie.*

10. Laurentius Valla.] *No man's dignitie doth defend him from controulment: for Peter was not so defended, nor many others that were advanced to that degree, as Pope Marcellinus, in that he offered sacrifices unto Idols, and Pope Cælestinus, in that he agreed with the heretike Nestorius †.*

11. Gerson.] *Every one of what degree soever in the Church, although hee bee Pope himselfe, is compassed with infirmities, and subject unto errour, and is in possibilitie of deceiving, and being deceived‡.*

12. Erasmus.] *If it bee true which some said, that the Bishop of Rome can never erre Judically, what need Generall Councils? why are men skilfull in the Lawes, and learned in Divinitie, sent for to Councils? If hee pronouncing cannot erre, wherefore lyeth there any Appeale from the Pope to a*

* Papa in fide errare potest, et tota mihi aberrare videtur qui aliter sentit, assentatur sanè Romano Pontifici qui faciunt eum immunem à lapso hæreseos et schismatis. Thesoph. lib. 4. cap. 32.

† Neque aliquem sua dignitas ab increpationibus tutum reddit, quæ Petrum non reddidit, multosque alios eodem præditos gradu, ut Marcellum, qd Diis libasset, ut Cælestinum qd cum Nestorio hæretico sentiret. De Donat. Constantini.

‡ Persona quælibet singularis de Ecclesia cujuscunque dignitatis etiam si Papalis, circumdata est infirmitate et deviabilis est, ut fallere possit et falli. Gerson. de examinat. doct. Consid. 1.

Council,

Council, or to the Pope himselfe being better informed? To what purposes are so many Universities troubled with handling questions of Faith, when truth may be had from his mouth? Nay, how commeth it to passe, that one Pope's Decrees are found contrary to another*?

The learned Romanists are all vowed servants to the Pope; but they give not up their verdict concerning the Pope's Infallibilitie, by reason they agree not in certaine amongst themselves, and the reason as I conceive of this their disagreement, is the want of good evidencce, and pregnant testimonies given to the Inquest in the Pope's behalfe: for it is observed by a reverend Divine, " That the " *Infallibilitie of the Pope's Judgement* was so farre " from being a thing resolved of in the Church of " God before our time, that *Stapleton* confesseth of " these times, *It is yet no matter of Faith, but of " opinion onely*; because so many famous and renowned divines have ever holden the contrary, " as *Gerson, Almaine, Occam*, almost all the *Parisians*, all they that thought the Councell to bee

* Si verum est qd quidam asseverant Romanum Pontificem errore judiciali non posse unquam errare, quid opus generalibus Conciliis? quid opus in Concilium accersere Juris consultos? ac theologos eruditos, si pronuntiani labi non possit? cur datus est appellatione locus? vel ad Synodum, vel ad eundem rectius e doctum postea quam semel de causa pronuntiavit Pontificem? quorsum attinet Academicis in tractandis fides questionibus distorquere, cum ex uno Pontifice quod verum est, audire liceat? Imò qui fit ut Pontificis hujus decreta cum illius pugnant Decretis? Eras. Annot. in 1 Cor. vii.

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“ above the Pope, *Adrianus Sextus, Durandus, Alphonsus à Castro*, and many more.*” And it was likewise published and declared, within these two hundred yeeres, by their owne generall and grand Councell of *Basil*, that *the universall Church did oftentimes withdraw her obedience from the Roman Bishops, as namely from Marcellinus, Anastasius, Liberius, John the twelfth, Benedict the ninth, Benedict the thirteenth, and John the twenty-third: and (there the reason is given) because it is certaine, the Pope may erre, and this (say they) wee have read and seene by experience †.*

These things being advisedly heard and considered, I have againe consulted with the Foreman of the Inquest, (who would have it piously to be beleaved, that the Pope cannot erre :) what should become of those that yeeld obedience to the Pope, when hee may erre and teach false doctrine; or how shall a troubled mind learne the Law from his mouth, when hee never preacheth? To this the Cardinall replies: *It is not material whether you heare the Pope or no, when as there are Teachers in your owne Parish, who may informe you ‡.* And thus from the *Essential Church*, to the *Councell*,

* D. Field's Appendix to the 3 Book, c. 20. p. 340.

† *Universalis Ecclesiæ sæpe obedientiam Romanis Pontificibus subtraxit, Marcellino, Anastasio, Liberio, Johanni XII. Benedicto IX. Benedicto XIII. Johanni XXIII.*—Certum est Papam errare posse, sæpe experti sumus et legimus Papam errasse. Epi. Synod. Concil. Basil.

‡ Bell. de verbo Dei, lib. 3. cap. 5.

from

from the *Councell* to the Consistorie of *Cardinalls*, from the Consistorie to the *Pope*, from the *Pope* wee are sent at last to the Bishop or Priest of the Parish; and this is *Via Dubia*, a doubtfull and uncertaine way, and this is *Via Devia*, a wandring and *By-way*.

SECT. XXII.

THE CHURCH, UPON WHICH THE LEARNED ROMANISTS GROUND THEIR FAITH, IS NO OTHER THEN THE POPE: AND THE CHURCH, UPON WHICH THE UNLEARNED ROMANISTS DO RELIE, IS NO OTHER THEN THEIR PARISH PRIEST.

TOLLET the Jesuite observing, that difference of opinions might breed some distraction in the Church, and scruples in the mind of the ignorant, resolves with what safetie the Romish Proselytes may relie upon their Priest's doctrine: *If one beleeve* * (saith hee) *his Bishop or Prelate preach contrarie to the Faith, thinking, that it is so beleev'd by the Church; such a one shall not onely not sinne, but also in be-*

* Si rusticus circa articulos credat suo Episcopo proponenti aliquod dogma hæreticum meretur in credendo, licet sit error, quia tenetur credere donec ei constet esse contra Ecclesiam. Toll. de Instruct. Sacerd. lib. 4. cap. 3.

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leaving,

leaving that falshood, shall performe an act meritorious. The beliefe then of the Romish doctrine, doeth not consist altogether in the trueth of it, but in the faith of the beleever: for let it be true or false, if it bee received with an affected ignorance, and a blinde obedience, the partie shall be safe, as it were by fire; that is, as they elegantly understand it, shall goe through the fire of Purgatory to heaven.

Cardinall *Cusanus* hath given his voice with Cardinal *Tollet*, that it is the safest and surest way to relie upon the Priest as Ruler of the people, without further inquirie of the truth: and thereupon he cries out with admiration, as if hee would astonish his Disciples with the name of the Church: *O how strong is the building of the Church: for no man can be deceived, no not by an evil Bishop, if thou say unto God, O Lord, I have obeyed thee in my Bishop; this shall suffice thee unto salvation: for thou canst not bee deceived by thy obedience, that thou yeelded to the Bishop, whom the Church suffereth, although hee command thee other things then he ought to doe: for the Church presumeth his sentence to be good; which sentence if thou obey, thy reward shall bee great. Obedience therefore without reason, is a full and perfect obedience, that is, when thou obeyest without inquiring of reason, as a horse is obedient to his Master*.*

The

* *Quam firma est ædificatio Ecclesiæ, quia nemo decipi potest etiam per malum præsentem. Si dixeris Domine obedi*

The Bishop or Priest then is the man we must obey and beleve (for his lips preserve knowledge, and his tongue will tell no lies,) but what if hee faile in his doctrine? what if he erre in his opinion? are we sure he doeth ever deliver the constant Tenet of his Church? Admit then Saint *Bernard* were alive; and if a poor ignorant soule should come unto him, and demand of him, whether hee thinke it possible for a man to keepe the Commandements; will he say, that a man may keep them, for the Church teacheth so, when as he himself confidently affirmeth; *Therein thou shalt yeeld unto us that the Commandements neither have been fulfilled by any man in this life, nor indeed can bee* *. Admit that *Thomas Aquinas* were alive, and one of his disciples should desire to be resolved, what worship to give an Image, would he tell him, it must be worshipped with *Dulia*, an inferiour honour, when as himselfe protesteth, that the *Image of Christ is to bee honoured with the same honour that Christ himselfe is* †. Admit that Cardinal *Cajetan* were alive,

divi tibi in præposito, hoc tibi sufficiet ad salutem, tu enim per obedientiam quam facis præposito, quem Ecclesia tolerat, decipi nequis etiamsi præceperit alia quam debuit: præsumit enim ecclesia de illa sententia cui si tu obedieris magna erit merces tua. Obedientia igitur irrationalis est consummata obedientia et perfectissima, scil quando obeditur sine inquisitione rationis, sicut jumentum obedit domino suo. Cusan. Exist. lib. 2. & lib. 6. * Bernard in Can. Sermon. 50.

† Quod eadem reverentia exhibeatur Imagini Christi, ut ipsi Christo. Aquin. p. 3. q. 25. art. 3.

and

and one should desire to know whether the Books of *Maccabees* were canonieal Scriptures; would hee teach they were Canonical, when his fellow *Canus** professeth, hee was so farre from teaching it, that hee maintained the contrary? Looke upon the grand and fundamental point of *Transubstantiation*, if a Romanist will consult with the Pricsts and Bishops of these later ages, it will appeare, there could be no certaintie for an ignorant lay-man to build his faith upon the resolution of his Priest or Prelate. As for instance in this particular poynt: If a lay Papist had required satisfaction of Bishop *Fisher*, Whether the doctrine of *Transubstantiation* was groundd upon the authoritie of the Scripture; it is presumed, he would have answered according to his owne writing: *Non potest per ullam Scripturam probari: It cannot bee proved by any* (place of) *Scripture*†. If hee had appealed from the Bishop to a Court of Cardinals, *Cardinal de Alliaco* would have told him, *The manner which supposeth the substance of bread to remaine, is possible; neither is it contrary to reason, nor the authoritie of the Scriptures*‡. Card. *Cajetan* would have told him, *That part which the Gospel hath not expressed, wee have received expressly from the Church: viz. the conversion*

* *Canus* li. 2. loc. Theol. cap. 11.

† *Roffens. contr. Capit. Babyloniam*, c. 10. N. 8. & O.

‡ *Patet quod ille modus sit possibilis, nec repugnat rationi nec authoritati Eiblie, &c. Pet. de Alliaco. in 4 Sent. q. 6. art. 1.*

of the bread and wine into the body and blood of Christ *. Card. Bellarmine would have told him, *It is not altogether improbable, that there is no expresse place of Scripture to proove it, and it may justly bee doubted, whether the Text bee cleare enough to enforce it* †. Againe, admit an ignorant lay-man would require the judgement of particular Priests in former ages; Bertram a Priest would have told him: *In respect of the substance of the creatures, looke whatsoever they were before Consecration, they are even the same after* ‡. Peter Lombard and Aquinas would have told him, that the Sacrament of the Altar was a commemorative sacrifice, because it communicated the effects of the real killing of Christ §. Scotus would have told him, *Transubstantiation was not beleaved as a poynt of faith, before the Councel of Lateran* ||, (about 400 yeeres agoe.) Durand would have told him, *The materiall part of the consecrated bread was not converted* ¶. All these were Priests, and members of the Romane Church: they were Defenders of the Roman Faith in their times; they declared by their Writings and Instructions to the people, that doctrine which was altogether different, if not flatly opposite to the Tenet of the now

* Cajet. in 3 part. q. 79. art. 1.

† Bellar. de Euch. lib. 3. c. 23.

‡ Bertr. of the body and blood of Christ, ann. 1623.

§ Bellar. de Euch. l. 5. c. 15.

|| Ante Lateranense Concilium non fuit dogma fidei. Scot. in 4 Sent. dist. 11. q. 3.

¶ Durand 4. d. 11. q. 1. & Bell. de Euchar. lib. 3. cap. 13.

Roman

Roman Church. And from hence it will follow that either the Roman Church doth want that Unitie in poynts of Faith, (which they so much magnifie amongst themselves) or otherwise it is an unstable, and a doubtful way to relie upon the instructions of his Bishop or Priest for the assurance of his right beliefe. Moreover, that the Cardinalls and Bishops maintained a different doctrine from their owne Church, it will appeare by the severall confessions and confutations of their owne Churchmen. Touching *Bertram* *, (*Bellarmino* saith) *Paschasius Rathbertus* living at that time, wrote a booke against him, and confuted his errour. Touching *Peter Lombard* and *Aquinas*, *Bellarmino* tells us, *They were not carefull of that which is now in question, viz. the daily renewed reall sacrificing of Christ* †. Touching *Scotus*, their owne *Suarez* tells us, *he was to bee corrected* for his opinion of the Sacrament ‡. Touching *Durand*, *Bellarmino* professeth, *That saying of Durand is hereticall, although he is no heretike, because hee is ready to submit to the judgement of the Church* §. Thus for want of that sure rule of faith, which is squared by the Word of God, both Priests and people rest doubtfull of the issue and their success in controversie, and *if the Trumpet give an uncertaine sound, who shall prepare himself unto the battel?* (1 Cor. xiv. 8.) saith the Apostle.

* Bellar. de Script. Eccles. tom. 7. p. 121.

† Ib. de Euch. lib. 5. cap. 15.

‡ Suar. in 3. Tho. Euch. disp. 5. sect. 2.

§ Bellar. de Euch. lib. 3. cap. 13.

It is no difficult matter to run through all ages, and all points in difference betwixt us, and to shew that many Priests and Bishops, who lived and died members in the Roman Church, taught different doctrine from the now Roman faith. This way therefore is certainly uncertaine ; and this was easily discovered by their Superiors, insomuch that *Stapleton*, by way of prevention, prescribeth this direction for the common people: *They must not intend what is spoken, but attend to him that speaketh, for hee is to bee heard, and not judged**. And because through such blinde obedience, and implicite beliefe, it might bee thought a poore lay-man will not bee able to render an account of his faith, the *Rhemists* proclaime it for sound and Catholike doctrine, that if an ignorant Papist be converted before the *Commissioners* for his Religion, hee shall appeale onely to the *Romane Church*, and his owne *Church* shall sufficiently warrant his beliefe: *Hee saith enough, and defendeth himself sufficiently, say they, when hee answereth hee is a Catholike man, and that hee will live and die in that Faith, which the Catholique Church throughout all Christian Countreys hath, and doeth teach, and that his Church can give a reason of all the things which they demand of him†*. How poore an Apologie he makes for his Religion, that saith, he is a Catho-

* Non quid sed quis loquatur fidelis populus attendere debet
—Ordinarius Ecclesiæ Doctor audiendus est non judicandus.
Stapl. princ. fid. doct. cont. 4. lib. 8. c. 5. & 9.

† Rhem. Annot. in Luke xii. 11.

like,

like, and thinkes to be saved by another man's faith, who doeth not understand? Saint *Peter*, who is pretended to be the Pope's predecessor, taught the Catholiques of former ages another lesson: *Be ready* (saith hee) *alwayes to give an answer to every man that asketh you a reason of that hope that is in you with meeknesse and feare.* (1 Pet. iii. 15.)

But observe the policie of the Church of Rome, they pretend that *Ignorance is the Mother of Devotion*, and therefore (say they) it will be sufficient for the lay-people to beleieve the Priest, and to rest upon the authoritie of the Church; and for that purpose, *Bellarmino* instructeth his Disciples, that the learned must labour, and search out the mysteries of Religion, but the ignorant may sit and take their ease: *The oxen did plow and labour*, (saith *Gregorie*) *and the asses fed by them: By the oxen* (saith the Cardinal) *are meant the learned Doctors of the Church, by the asses are meant the ignorant people, which out of simple believe rest satisfied in the understanding of their Superiors**. I will not applie the Cardinal's illustration, for I speak not this out of scorne and disgrace, but out of shame and pitie, to see the poore ignorant soule, not onely abused in the name, but in the nature of that thing, which concerns the salvation of his soule.

* *Boves arabant et asinæ pascebantur juxta eos, docet per boves significari homines doctos, per asinos homines imperitos, qui simpliciter credentes in intelligentia majorum acquiescunt.* Bell. lib. 1. de Justif. c. 7.

Canus their owne bishop of *Canaries*, professeth openly, that it was the custome of unlearned men, of *Saracens*, of *Pagans*, of *Heretiques*, to receive the blind and senselesse opinions of their Sects, without judgement and examination*. And *Espenceus* tells us, It was the *Collier's* faith, who being demanded what hee beleaved, made answer, he beleaved what the Church beleaved, and the Church beleaved what he beleaved†. Is not this the practise of the Church of Rome at this day? Are they not fully perswaded, that without deepe ignorance of the people, it is not possible for their Church to stand? doe they not in this point particularly urge these and the like Scriptures: *Obedience is better then sacrifice: Heare the Church: The Priest's lips preserve knowledge, and the like.* How fitly, may I say, prophetically doth St. *Hierome* reflect upon the Priests of these latter times, wherein they chase the people from the Scriptures, and suffer them utterly to know nothing: *These men* (saith hee) *challenge unto themselves such authority, that whether they teach with the right hand or the left; whether they teach good things or bad; they will not have their disciples with reason to examine their sayings, but onely for to follow them being their leaders*‡. And certainly herein they much resemble the *Jewes*, who as *Lyra* reporteth, had that conceit of their great *Rabbies*, in

* *Canus* loc. Theol. lib. 12. cap. 4.

† *Espenc.* in 2 Tim. iii. Num. xvii.

‡ *Nolint discipulos ratione discutere, sed se Præcursores sequi.* Hier. in *Esay*, lib. 9. cap. 30.

so much they made it their open profession, *Whatsoever they say unto us, we must needs receive it; yea although they tell us the right hand is the left**. And this is the active authority the Bishop or Parish Priest doth exercise toward the people; and this is the passive obedience, with an implicate faith, the people submits unto the Priest. Give me leave therefore to speak unto the Roman Bishop or Parish Priest in the words of St. *Austen* the ancient Father: *Usque addeò me stultum putas, &c.* “Doest thou thinke me such a foole, without reason rendered, I should beleeve what you would have me, and what you dislike, I should not beleeve? Shall I beleeve without judgement or reason? shall I not inquire, nor consider, what is, what may bee, what is profitable, what is decent, what acceptable to God, what suitable to Nature, what agreeable to Truth?†”

Since then no humane authoritie can bee the Rule of faith, since there can bee no certaintie, no infallibilitie found in any particular Priest or Bishop, (for particular men may erre,) I will conclude with that safe and infallible rule which St. *Chrysostome* gave to the Christians of his time: “Let us not have the opinions of many, but let us search the things themselves: for if it bee not absurd for us, not to beleeve and give credit to others in receiving of

* Respondendum est quicquid hoc modo proponitur, etiamsi dicant dextram esse sinistram. · *Lyra* in *Deut.* ca. 11.

† *Aug.* contr. *Epist. Manich.* c. 5. & *Athanas.* *Tom.* 2. in *Serm.* contr. eos qui jubent simpliciter credere quæ ipsi dicunt.

moneyes,

moneys, but that we will reckon and tell it after them : why doe wee, in matters of greater moment, simply and in good faith follow the opinions of other men, especially seeing wee have the most exact ballance, square and rule of divine Scriptures for the avouching of any authoritie. I request therefore, and beseech you all, to leave and forsake what seemeth good to this or that (particular) man, and of these matters search ye all things, by the Scriptures *.” And thus briefly I proceed from the doctrine of Papal Infallibility, unto the grand point of the Visibility of the Church.

SECT. XXIII.

EMINENT AND PERPETUAL VISIBILITIE IS NO CERTAINE NOTE OF THE TRUE CHURCH, BUT THE CONTRARY RATHER, AS IS PROVED BY INSTANCES FROM ADAM TO CHRIST.

THE materials which hitherto have beene brought, have beene employed onely to the laying the foundation of the Church, wherein I must con-

* Obsecro et oro vos omnes ut relinquantis quidam huic vel illi videatur, deque his à Scripturis hæc omnia inquirete. Chrys. Homil. 13. in 2 Col.

fesse

fesse I have been somewhat long, and yet not without reason: for wee all know, that a good foundation being once layd, the whole frame stands the more sure. Now as Foundations are not verie conspicuous till the building be reared higher; so likewise in succeeding Ages, when the *whole building was coupled together, and became a glorious Temple in the Lord*; yet, eminent and perpetual Visibilitie was no sure Note of the true Church, as shall appeare both by particular instances, from the time of *Adam* to the comming of Christ, as also by the testimonies of learned Romanists, who in part were witnesses of a latencie and obscuritie in their owne Church.

I speake not this to decline the Visibilitie of the Church; for their own *Joachim Abbot* above (400) yeeres since tells us, that *The whole Congregation of Saints shall bee hidden, for so shall the Elect of God being wise, be wise unto themselves; so that they shall not presume to practise openly, because that darkenesse shall prevaile: not that they shall leave to animate and exhort the faithfull in secret, but because they dare not adventure to preach publicly**. And *Bonaventure* another Schooleman, who lived in the Age following†, gives the reason how such obscuritie may befall the true Church, insomuch as it can hardly bee discerned by the true members amongst themselves. *The Church (saith hee) may be hindred from our sight, three*

* Ann. 1195. Joach. Abbot in Rev. p. 2.

† Ann. 1260.

manner of wayes; First, Propter defectum organi, for want of a fit organ, if the eyes of our bodie, or minde, be wanting: Secondly, Propter defectum voluntatis, for want of will; when our affections are so depraved, that wee will not see it, though it bee visible: Thirdly, Propter defectum luminis, for want of light: So in the time of Persecution, and Arrianisme it did not then visibly appeare*. Now if our Adversaries would reflect upon themselves, and examine their owne thoughts, they should find that either their affections are wandering, or their will wanting, or their opinions forestalled, or else it would prove no such hard matter for them to discover an overspreading Schisme in their owne Church, with a long and grievous Persecution in ours, which caused this obscuritie. This did *Gregorie de Valentia* well perceive, and thereupon he advised his Proselytes to bee wary and quick-sighted, in discovering and finding out the true Church: For (saith hee) when we say the Church is alwaies conspicuous, this must not bee taken, as though wee thought this might at every season be alike easily discerned, for wee know that sometimes it is tossed with the waves of Errors, Schismes, and Persecutions; that to such as are unskilfull, and doe not discreetly weigh the circumstances of things and times, it shall bee very hard to bee knowne†. That this doctrine may the better
appeare,

* Bonavent. lib. 10. dist. 1.

† Diligenter animadverti debet, non sic accipiendum esse
quod

appeare, let us looke back to the first Ages, and wee shall see in what state the Church began, and how it continued in changes and alterations, and became more and lesse visible in all Ages, till the dayes of Christ and his Apostles.

Before the Law we finde an *Adam* with whom the Church began, that being in Paradise full of the blessings of God, and having a freewill to all good, lost at once both himselfe and it: And as the power of his will, and the faculties of his Understanding, were ecclipsed by his fall, in not regarding the voice of God; so did his fall foretell, that the best Churches in their most flourishing state, had a possibilitie of falling into darknesse and obscuritie, if they neglected the Word of GOD. Now we must knowe, as this number was small at the beginning, so it was subject to Persecution: *The Church* (saith *Austen*) *was sometimes onely in Abel, and he was slaine by his wicked brother Kayne; sometimes it was solely in Enoch, and he was translated from the ungodly; sometimes it was in the sole house of Noah, and hee swomme in the waves; sometimes in Abraham, and his family, and he suffered of the wicked; sometimes it remained in sole Lot and his house, and he was vexed by the Sodomites*.*

Againe,

quod dicimus, Ecclesiam esse semper conspicuam, quasi velimus eam omni tempore dignosci posse æquè facillè. Novimus enim, &c. Greg. de Val. Annot. fid. lib. 6. cap. 4.

* Aliquando in solo Abel ecclesia erat et expugnatus est a fratremalo et perditio Cain, aliquando in solo Henoch ecclesia erat,

Againe, the Church was under a cloud when *Tobias* went alone to *Hierusalem* and served God, and all the rest worshipped the Calfe in *Nepthali*. The Church doubtless was under a cloud in the time of *Achas* and *Manasses* *, when those Kings made the Temple to bee shut up; when *Urias*, the High Priest placed a Pagan Altar in the Temple. The Church doubtless was under a cloud when the good King *Josias* called for a *Reformation* †, and made a covenant to performe the words which were found in the House of the Lord, so that there was many times a cloud of errors that darkned the true Church, when there wanted *a cloud of witnesses* to testifie her truth.

In the kingdome of Israel under *Ahab*, the greatest number were Idolaters ‡. In *Jeremie's* time the Priests and Prophets, which were the chiefe inauthoritie, were false teachers, and yet (like the Romanists in these dayes) they cryed out, *The Temple of the Lord, the Temple of the Lord*. (Jerem. vii. 4.) In the time of *Elias* §, there was a general Apostacie in the Church of Israel, inso-much that hee being a Prophet could not discern

erat, et translatus est ab iniquis: aliquando in solo domo Noë ecclesia erat, et pertulit omnes qui diluvio perierunt, et sola arca natavit in fluctibus et evasit ad siccum aliquando in solo Abraham ecclesia erat et quanto pertulit ab iniquis, novimus: in solo filio fratris ejus Loth et in domo ejus. in Sodomis ecclesia erat, et pertulit Sodomorum in iniquitates. August. in Psal. 128.

* 2 Chron. xxxiv. 31.

† Ib. xxix. 6, 7.

‡ 1 Kings xxi.

§ 1 Kings xix. 14.

it: so that a visible and illustrious Church may appeare to be the true Church, when shee beareth but the visor, and title of a true Church, and the Church of God may so lie hid, that the principal members, yea, and eminent Pastors themselves, may bee ignorant where to finde it: for God hath not tied his Church to a visible company, that are known to all to be true professors at all times, neither hath hee commanded a Register to bee kept of their names, that hee might call the Church after their names: for if any should call for the names of professors in all ages; nay, if any one should demand but the name of any one of those seven thousand which never bowed to *Baal*, and were unknowne to the Prophet himselfe, it would seeme a mysterie unsearchable, and a man past finding out.

Neither was this backsliding, or falling away in the Church caused for want of God's promises, for they were gracious and far exceeding those promises to the Church of Rome. The Prophet tells us, that the glorie of God did sit between the *Cherubins* in the Sanctuarie, and God had promised that there should be his seat, and yet the Priests did corrupt it with superstition, and God left the place without any Holinesse. Hee extends his promises further: I will walke (saith he) in the midst of you; I will have my Tabernacle amongst you for ever; my name shall be in *Hierusalem*; I have sanctified it that my name may be there for ever: yet of this Church, to which so many

many promises were annexed, the Prophet complains: *The watchmen are become blinde, they do no good, they are dumbe dogs, they are shepherds that cannot understand.* (Esay, lvi. 10, 11.) Now as you see the Extent and promises of his Church were large, so you must know, they were all alwayes annexed to a condition: *If you be my people, if you serve mee, if you walk in my commandements, if you aske counsell at my mouth; agreeable to the answer of the Prophet Osea: Because thou hast rejected knowledge, I will reject thee, that thou shalt be no Priest to mee; seeing thou hast forgotten the Law of thy God I will also forget thy children.* (Osea, iv. 6.)

Now as you have heard the Law was perished from the Priests, and Counsell from the Ancients, (as if there had been a second deluge of People and Pastors) so now the earth shall bring foorth her increase, that is, (as *Hierom* expounds it) the blessed Virgin, which comes of the earth, shall bring foorth the blessed fruit of her sanctified wombe, that what was lost by the first *Adam*, might bee repaired by the second: and surely it was high time to rectifie the ancient Doctrine; (for the leaven of the Pharisees had almost sowed the whole lump:) neither doth *Christ* deferre the time by reason of his minoritie: for at 12 yeeres old hee disputeth with the great Rabbies in their Synagogues; but observe what entertainment they gave him: He calleth for a reformation of life and doctrine: they replied, he would destroy the Tem-

ple ; he urgeth and layeth open to them the Scriptures ; they plead their owne Traditions ; he discovers and shewes unto them their false glosses ; they answer, he had a Devill ; hee preached to them of the kingdome of heaven ; they accuse him for speaking against the Majestie of *Cæsar* : yet this Church of *Hierusalem*, if you regard Antiquitie, they were descended from *Abraham* ; if calling, they were Priests and Scribes ; if Place, their Temple was the Lord's House ; if Councils, they had solemn assemblies and meetings : but if I should demand, where or in whom was the true Church befor Christ's comming, (as our adversaries question ours before *Luther's*) they may answer, the *Jewes* had a visible Church in regard of God's promises ; but I dare promise for them, they can give us the names of a very small number *.

Compare then the Church of *Hierusalem*, and the Church of *Rome* together : the Church of *Hierusalem* had her Priests, *Caiaphas* the High Priest, and Sacrifices, and Councils, and a Temple, and Traditions ; and *Moses'* Chaire, and the Oracles of God : The Church of *Rome* hath her Priests, her Sacrifice of the Masse, her *Caiaphas*, the Pope, that is guided by the Spirit of prophecie ; shee hath her Temple, Traditions, and *Peter's* Chaire ; and last of all, (because it is least with her in request) she hath the Gospel of Christ. Now when we call upon the Church for a reformation of doctrine, they answer, Their Church is Catholike, and cannot erre: wee

* Simeon, Anna, Joseph and Mary, Zachary and Elizabeth.
lay

lay before them the word of God for a rule to examine their Doctrine : they answered, the Word is not sufficient without the help of their Traditions : wee shew them their false glosses in exposition of the Scriptures : they answered, that it is the right of their Church to judge of the true sense of the Scriptures. But if we shall demand of them where, or by whom all their twelve new Articles, published within the memorie of man (by Pope *Pius* the Fourth,) were received and beleaved as Articles of Faith before the Councell of *Trent*, I am more than confident, they shall not find so many professors of that Faith and doctrine at *Luther's* coming, as there were true beleivers in the Church of *Hierusalem* at *Christ's* coming. And for the better manifestation of this Tenet, I will beginne from the time of Christ and his Apostles, and briefly relate the courses and changes, the visibilitie and obscurity, the alteration and long wished for Reformation of the Roman Faith and Doctrine in all ages, till the dayes of *Luther*.

SECT.

SECT. XXIV.

THE LATENCIE AND OBSCURITIE OF THE TRUE CHURCH, IS PROOVED BY PREGNANT TESTIMONIES OF SUCH WHO COMPLAINED OF CORRUPTIONS AND ABUSES, AND WITHALL, DESIRED A REFORMATION IN ALL AGES, FROM THE TIME OF CHRIST AND HIS APOSTLES, TO THE DAYES OF LUTHER.

IN the First age, the Apostle St. *Paul* gives us to understand, that the *Mysterie of iniquitie began to work*. (2 Thess. ii. 7.) And St. *John* tells us of dangerous Heretiques in his time, saying, *They went out from us, but they were not of us*. (1 John ii. 19.) Now, as Iniquitie did closely worke, so likewise Error began to spread itself; insomuch, as both those who were called, and those also who were chosen by Christ, did erre grievously, both in manners and doctrine; and through their fall, followed a latencie and obscuritie in the true Church. *Judas* erred in manners, being called; when through covetousness he betrayed Christ: The Apostles erred in manners, being chosen, when they forsooke Christ. Nay more, the Elect Apostles erred in Doctrine, when they thought the Kingdome of Christ to be earthly and not heavenly: for *When they were come together they asked of him, saying, Lord wilt thou at this time restore again the Kingdom to Israel?* (Acts i. 6.)
They

They did imagine his Kingdome to be like the Kingdomes of this world, presently to come, not after to be looked for ; proper to *Israel*, not common to all Nations by vertue of the Promises : Nay more, when they had received the Holy Ghost in a greater measure from heaven, *Peter* (saith the Text) *went not the right way to the Gospell*: (Galat. ii. 14.) *John* would have *warshipped an Angel* once or twice: (Rev. xix. 10. & xxii. 8.) *The Apostles and Brethren who were in Judea*, thought that *the Word of God* was not to be preached to the Gentiles. (Acts xi. 2.) These examples do sufficiently witnesse, that the Elect and Chosen of God may take a fall, but fall away they cannot, and their errors in doctrine and manners fortell a possibilitie of failing, and consequently, an obscurity to the true Church: and hereupon their owne *Panormitan* concludes: *It is possible that the faith of Christ may remaine in one alone, and so it is true to say, Faith failed not in the Church, this thing appeared in Christ's passion, for then Faith remained only in the blessed Virgin* *. And with him consenteth *Nicholaus Clemangis*: *The Church* (saith he) *may by God's grace remaine in a woman alone, as it is reported to have remained in the blessed Virgin, at the time of Christ's Passion* †: Thus

* Possibile est quod vera fides remaneret in uno solo, atque ita verum est dicere quod fides non deficit in Ecclesia. Hoc patuit post passionem Christi, nam fides remanserat tantum in beata virgine. Extr. de Elect. Significast. Alb.

† In sola potest muliercula per gratiam manere Ecclesia, sicut in sola Virgine tempore passionis mansisse fertur. Clemang. super Mat. generalis Concil.

in

in the College of Christ there were but twelve, and scarce twelve; in the Councell among the Jewes, there was but one *Joseph of Arimathea*, that stood for Christ: there was but one *Gamaliel* in the Councell of the *Pharisees* that stood for the Apostles: So that the number of true beleevvers was but small, which did visibly appear, even at that time when the Church was most glorious; and therefore eminent and perpetuall visibility is no certaine note of the true Church.

In the second Age, (Ann. 100 to 200.) *Egesippus* tells us, *The Church remained a pure Virgine unto Trajan's time, which was 110 year after Christ: for (saith he) such as endeavored to corrupt the perfect Rule, and sound Preaching of the Word, if there were any such, did hide themselves in secret and obscure places: but after the sacred company of the Apostles was come to an end, and that the generation was wholly spent, which by special favour had heard with their cares the heavenly wisdom of the Sonne of God, then the conspiracie of detestable errour, through the deceit of such as delivered strange doctrine, tooke rooting; and because that none of the Apostles survived, they published boldly with all might possible, the doctrine of falsehood, and impugned the manifest and knowne truth*.*

In the third Age, (Ann. 200 to 300.) there arose a great contention about the keeping of *Easter*,

* Quod ad ea usque tempora Ecclesia pura et incorrupta permanserit Virgo in locis obscuris et caliginosis, &c. Niceph. lib. 8. cap. 16.

when

when as *Victor* Bishop of Rome went about to excommunicate all the Churches of *Asia*, from their communion, as not savouring aright. And at this time the heresie of *Artemon*, (who affirmed *Christ* to be a meere man) daily increased. Those heretikes (saith *Eusebius*) were many, and they corrupted the holy and ancient Scriptures, without any reverence; they rejected the Canon of the ancient Faith, they were ignorant of *Christ*, not searching what the holy Scriptures affirmed. And *St. Cyprian* makes a grievous complaint of the Apostacie in his time from the Christian Faith, as appears by divers passages in his booke *De Lapsis*.

In the fourth Age, (Ann. 300 to 400.) *Eusebius* testifies as an eye witnesse: Wee saw the Church overwhelmed to the ground, yea the very foundations themselves digged up, the holy and sacred Scriptures burnt to ashes in the open market place, the Pastors of Churches, some shamefully hid themselves here and there, some others were ignominiously taken and derided of their enemies; and thus it was commanded by Proclamation, by the Emperour *Dioclesian*, the Churches should be razed to the ground, the holy Scriptures should be abolished, and the Pastors throughout all Parishes should bee imprisoned†. Here

* *Euseb.* lib. 5. ca. 25.

† *Sacras ædes precibus dicatas è sublimi in solum fundamentis ipsis conqussatis dejectas, divinas et sanctas Scripturas medio fore in rogam impositas, Ecclesiarum Pastores hos in latebras, hic illic se cum ignominia abducentes, illos non sine dedecore prehensos et ab hostibus Indibrio expositos, oculis nostris aspeximus, &c.* *Euseb.* lib. 8. cap. 2.

we

we see the Church driven into straights and corners, till the time of *Constantine the Great*, the first Christian Emperour, about 300 yeeres after Christ; but you shall likewise observe, that no sooner did this good Emperour appeare as an eminent part of the visible Church, but *Arrius* the grand Heretique sowed his wicked Heresies, which like a Canker so spread itself, that the Shippe of the Church (saith *Hierom*) was almost suncke, and the whole world groaned and wondred at itself, that it was become *Arrian**. And with this holy Father agreeth the complaint of *Vicencius Lyrinensis*: *The poyson of the Arrians did not infect a little portion, but in a manner the whole world; insomuch that all the Latine Bishops, partly by force, and partly by cunning, were intrapped, and had a kind of myst cast before their eyes*†. And when the *Arrians* did vaunt of the multitude of beleivers, as if Amplitude and Splendor had been certaine markes of the true Church, *Gregorie Nazianzene* makes this Quære: *Where are those men which define the Church by a multitude, and despise the little stocke*‡. And as touching the perpetual and eminent visibility of the church, it was so farre from his knowledge, that he professeth, by reason of the scarcitie of true beleivers in his Church, *They were often termed the Arke of Noah, as those*

* *Ingenuit totus orbis et Arrianum se esse miratus est. Hier. advers. Luciferum.*

† *Vincent. Lyrin. c. 6.*

‡ *Πῶ ποτὲ εἰσιν οἱ τὴν πλειαν ἡμῶν ὀνδίζοντες. Nazian. in Orat. 11. ad Arrianos.*

who

*who only were escaped drowning in the flood**. In like manner, when *Constantius* an *Arrian* Emperor, had objected the multitude of his *Arrian* side, and the paucitie of Catholike Professors on the other, Pope *Liberius* returneth the Emperor this answer: *It mattereth not whether the true professors be more or fewer, for the Church of the Jewes was once reduced to the number of three †*. Now there is no man will deny, but there were many excellent and famous lights of the Church in this Age, yet by reason of Persecutions, it was so much darkened and obscured, that the holy Father *Athanasius* (who had a fellow-feeling of the persecuted members in the Church) puts the Question and resolves it.

What Church doth now freely serve Christ? For if it be godly, it is exposed to dangers: if there be in many places, faithful servants of Christ, (as in all places there be many) they, like the great Prophet Elias, are secret, and hide themselves in dennes and caves of the earth, or wandring up and downe remaine in the wilderness ‡. And without doubt, the latencie and obscuritie of the true Church was such, that *St. Hillarie* professeth, at that time it was not to

* *Persæpe Arda Noë vocati sumus, ut qui soli orbis universi diluvium effugissemus.* Greg. Nazian. orat. 12.

† *Non referre numerum esse magnum aut parvum. Nam, &c.* Salm. tract. 23. in verba Luc.

‡ *Quæ nunc Ecclesia libere adorat? siquidem si pia est, periculosa subjacet, si alicubi pii et Christi studiosi—ut magnus ille Prophetæ Elias absconduntur.* Athan. ad solit. vitam agentes.

bee sought in houses. *I rather reckon (saith hee) hills, and woods, and prisons, to bee places of more safetie, for in those, either the Prophets abiding of their owne accord, or forced thither by violence, prophesie by the Spirit of God**. And from these few instances, it may plainly appeare, that eminent and perpetuall Visibilitie is no sure and certaine Character of the Church.

In the fifth Age, (Ann. 400 to 500.) St. Austen tells, the Church was like a *Citie upon a Hill*, but *that Citie upon the hill (saith he) was the sheepe which was lost and went astray: and the shepheard is the hill, and the Sheepe upon his shoulders, is the Citie upon the hill†*. And thus the true members of the Church may wander like stray sheepe, till the Shepheard finde them, and bring them home to the company of the faithfull. Moreover, he that termed the Church, a *Citie upon a hill*, in his time well understood, that it was not visible at all times, that is to say, in a great mist, or in the night time: yea, on the contrary he tells us, *The Church shall be sometimes obscured, and the cloudes of offence may shadow it. Sometimes it shall not appeare, by reason of the unmeasurable rage of ungodly persecutors. Sometimes, it is like the Moone, and may bee hidde, yea so obscured, that the*

* Montes mihi et sylvæ, et lacus, et carceres, et voragines sunt tutiores. Hillar. cont. Auxent.

† Ipsa est enim ovis quæ perierat, ipse Pastor mons est, ovis ergò in humeris ejus civitas est in montem. Aug. Serm. de Tempore, 218.

members

*members thereof shall not know one another**. And howsoever in Saint *Austen's* time the Church was very glorious and flourishing, yet (under correction of better judgements) I doe conceive he did extoll the visibility of the Church, because the *Donatists* at that time did appropriate the Church wholly to their own Faction, excluding all other Churches but their owne in the South of *Africke*. For the trueth is, by reason of the multitude of Heretikes at that time prevailing, it could not chuse but bee much darkened and obscured, when as himselfe makes mention of fourescore and eight severall heresies in the Church. Besides, both *Austen* and *Chrystome*†, who were living in this age, tell us, That the Heretikes did so abound in multitude, and they had such outward marks of the trueth in *Traditions*, in *Fathers*, in *Councils*, in *Miracles*, under the very name and Title of the *Catholike Church*, in outward shew and semblance of the true Church, that there was no way left to find the true Church, *but onely by the Scriptures*‡. And Saint *Chrysostom* alluding to the desolation in the Temple in the latter dayes, adviseth his proselytes to *fly to the mountaines of the Scriptures*§. And as touching the Discipline of the Church, hee complaines, that *Shee was like a*

* Epist. ad Vincent. Epist. 80 ad Hesych. Enarrt. in Psal. 10. De Bapt. cont. Donat. lib. 6. c. 4.

† Aug. de Unit. Eccles. ca. 2. & 16.

‡ Nisi tantummodo per Scripturas. Chrys. Homil. 24.

§ Idem in 1 Cor. Hom. 36.

woman

woman which had quite lost her modestie, and did beare certaine badges and tokens of her former felicitie; and being utterly bereft of her treasure, kept the empty caskets and boxes of the precious things shee had before. And although in this age the Church (since the Apostles' time) was most flourishing, yet it was not so conspicuous as any earthly Kingdome, (as Bellarmine would have it:*) for at this time Saint Hierome likewise complained of an Heretical tempest rising in the countries of the East, carried a ship of blasphemies into the haven of Rome, and unclean feet did mingle with mud, the most pure fountaine of the Roman faith†: yea he tells us further, *The faith of the Apostles was violated in most things, the Priests and people were drawne into the same consent, and the Bishop of Rome was abused by simplicitie, and Marcella, a poor widdow, did first openly resist it.* And this may briefly serve to shew, that in the first and best ages, eminent and perpetuall Visibilitie was no sure and certaine note of the true Church.

In the sixth Age, (Ann. 500 to 600.) Pope Vigilius secretly favoured Severus and Anthemiuss, two Heretiques, who refused the faith established in the great Councell of Chalcedon. *Liberatus*, who was living at the same time, gives us to understand

* Bell. de Eccles. lib. 3. c. 13.

† Hæretica in his provinciis exorta tempestas navem plenam blasphemiarum intulit portui—et Romanæ fidei purissimum fontem cœne lutosâ promiscuere vestigia. Hier. ad Princip. Marc. Epit. Tom. 1.

of his writing to the Heretikes in this manner : *I signifie to you, that I have beheld, and doe hold the very same faith which you also do hold. No man must know that I write these things unto you: but your wisdoms must thinke it best, to have mee in suspition before all others, that I may with more ease worke and bring that to passe which I have begun* *. This *Vigilius* (if we may beleieve their owne *Pontifical*) was a false witness against his predecessor, *Pope Sylvester* †; he sought undue means to remoove him, and to place himselfe; he kept him in prison, and starved him for hunger; he gave a great summe of money to procure the *Popedom* to himselfe. Hee killed his owne *Notary*, he killed a young man, being a *widowes sonne*; and of these and other crimes being accused before the *Emperour*, hee caused him to bee drawne by the necke round about the *Citie of Constantinople*, and cast into prison, where he was fed with bread and water. And hence we may observe, that if the *Pope of Rome* bee the *Virtuall and totall Church*, if he be that *Rule of Faith*, upon whose *infallibilitie* the whole *Christian world* must relie in matters of *believe*, (as the *Church of Rome* teacheth) then certainly the *Church* at this time was driven into great straights, when as the *Head of the Church*, or rather the *totall Church* fell into dangerous heresie; and consequently, eminent and perpetual *visibilitie* can be no sure *Note of the true Church*. But as it was rightly observed by

* *Liberati Breviarium*, cap. 22.

† *Pontificale in vita Vigili*.

Isidorus

Isidorus Pleusitota, the declination of the true Church from the Apostles time was caused through the distemperature of the Head; and thereupon he makes this ingenuous confession: *In the dayes of the Apostles, and afterwards, when the Church flourished, and laboured of no disease, the divine Graces of God went as it were in a ring round about it:—but afterward it grew diseased, and was troubled with faction; then all those things fled away, not through his carelesnesse and negligence that first enriched her, but through their naughtinesse that governed not things as they should have done* *.

In the seventh Age, (Ann. 600 to 700.) *Johannes de Molinis* tells us, from the time of *Heraclius* the Emperor, after the yeere 600, the day inclined towards the evening, and the Church having been in an eclipse set in the West, and became almost deficient †. And *Gregorie* himselfe complaines, that *the Ship of the Church was in danger of shipwracke*. Nay more; *The Devill* (saith he) *so strongly fasteneth his teeth in the necessarie members of the Church, that unlesse by God's grace the provident company of Bishops joyne together, hee will soone destroy the whole flock of Christ* †. *Flens dico, gemens deuntio. I speake it with teares, I tell it with sighs of*

* *Isid. lib. 3. Ep. 408.*

† *In Speculo Carmelit. cap. 6.*

‡ *Greg. Ep. 4. l. 1. Jud. 9.*

§ *Diabolus ita valdè in quibusdam necessariis Ecclesie membris dentes figit—ut omne (quod absit) citius ovile dilaniet. Greg. lib. 4. Ep. 36.*

heart,

heart, seeing the order of Priesthood is fallen within, it cannot now stand long without*. The chiefe reason of this complaint was caused by *John Bishop of Constantinople*, who at this time assumed the Title of *Universal Bishop*; and as new Lords are commonly said to make new Lawes, so from and after this time, many alterations succeeded in faith and manners, both in head and members of the same house.

Thus wee have heard in the first age, *The mysterie of iniquitie began to worke*: In the second, there was a conspiracie against the Trueth: In the third, Heretikes arose and assaulted her: In the fourth, the Church was darkened by the multitude of Heresies: In the fifth, she was most flourishing in her members, but knowne only by the Scriptures: In the sixth, the Head of the Church was divided by heresie from the body: In the seventh, there was a declination towards the West, and consequently there followed a darknesse and obscuritie, more or lesse in succeeding ages.

Now as you have heard complaints against heretikes and persecutors that invaded the ancient Church in her first and best ages; so likewise you shall observe, there followed corruptions and errours in Doctrine and Discipline, whereby Obscuritie became the proper mark of the true Church almost in all ages, till the dayes of *Luther*.

In the eighth Age, *Paulus Diaconus* calls to the

* *Quia cum Sacerdotis ordo intus cecidit, foris diu stare non potuit.*

M M

Christians

Christians of that time, to awake and listen unto him: for, (saith he) *You have buried in contempt and oblivion the word of God, you have made the Temple a denne of theeves, and instead of sweet melody, you resound blasphemies against God himselfe; and therefore verie shortly the universal Catho-like Cittie will fall to ground**. And Venerable Bede calles to them of his time, to behold the lamentable estate of the Church: *Neither (saith he) let them behold it without teares, which is worthy to bee lamented, in that it is growne worse and worse, or to speake more favourably, it is at least fallen into great infirmities†*. And Charles the Great makes this generall complaint touching the doctrine and Doctors of the Church: *The Priests laying aside all sound and wholesome doctrine, and little regarding that of the Apostle, (If an Angel preach other doctrine, let him be accursed) they transgresse the commandements of the Fathers, and bring into the Church such doctrine as was never knowne to Christ and his Apostles‡*.

In the ninth Age, Arnulphus Bishop of Orleance, an eye witnesse of those times, professed openly: *There is made a departure, not onely of Nations, but of Churches, the Man of Sinne now begins to bee discovered, Religion is overthrowen, and the service*

* Wolph. tom. 1. 203.

† *Nec sine lachrymis rem lachrymis dignam contempletur quantum Ecclesie status ad pejora quotidie vel ut minus dicam ad infirmiora gerenda devolvatur. Bed. li. 4. in Sen. cap. 2. p. 300.*

‡ *Canus Magnus de Imag. in Prefat.*

of God is contemned by the chiefe Priests themselves: and that which is more, Rome itself, now almost left alone, is departed from herselfe.

In the tenth Age, (Ann. 900 to 1000.) *Christ (saith Baronius) lay asleep in the Ship of the Church; and which is worse, there was not any found amongst his disciples, who awaked our Lord, all of them being in a snorting sleep**. It was the age next to that, wherein the Devil was let loose, *That unhappy age (saith Genebrard) which was exhausted both of men for wit and learning, and of worthy Princes and Bishops†*. In this time, (saith *Wernerus*,) *Christian faith began much to decline from her first virilitie, when as in many Christian provinces, neither the Sacraments, nor Ecclesiasticall Rites were observed. And Joachim Abbot complaineth, that the Latin Church was another Fig-tree dried up, which did beare nought else but temporal leaves, and hid herselfe under the Title of the Church, to the shame of the Pope and his See‡*.

In the eleventh Age, (Ann. 1000 to 1100.) *Who will let me see the Church before I dye (saith Bernard) as in the dayes of olde, when the Apostles did cast forth their Netts, not to take silver and gold, but to take soules: There creepeth (saith hee) an*

* Bar. Tom. 10. ann. 912. num. 8. & ann. 900. Sect. 1.

† Infelix dicitur hoc sæculum exhaustum hominibus ingenio et doctrinâ claris, sive etiam claris Principibus et Pontificibus. Geneb. Chron. Ubr. 4.

‡ Est et alia ficus quæ maledictione prævaricationis exarnit, Latina Ecclesia sive navicula Petri. Morn. &c.

ugly Rott, at this present, through the whole body of the Church, yea, the wound of the Church is inward, and past recovery*. And a Canonized Saint of the Romish Church, tells them of that Age, *The Church of Rome which of long time did revolt from Christ secretly, was neere revolting from him openly*†. And in the Reigne of Henry the first‡, The Church of Leodium sends forth this complaint: *In time past I was wont to interpret, that Peter by Babylon did signifie Rome, because at that time it was confused with Idolatrie and filthy-nesse, but now my sorrow doth interpret unto mee, that Peter calling the Church together in Babylon, foresaw by the Spirit of Prophecie, that confusion of dissention wherewith the Church at this day is rent in pieces*§. And saith Sigebert, *All good men and just, and honest, and ingenious men, held that the Kingdome of Antichrist was then beguane, because they saw the accomplishment of those things which our Saviour had so long time foretold*||.

In the twelfth Age, (Ann. 1100 to 1200.) *Honorius of Authun in France (Augustodonensis) cries out; Turne this to the Citizens of Babylon, and see what they are, ascend to the toppe of the mountaine,*

* Bernar. in Cant. Serm. 33.

† Morn. de Eccl. p. 192. Virgo B. Mathilda.

‡ Ann. 1100, inseratur.

§ Fulke in Rhem. Testam. p. 892.

|| Plerique omnes boni, justi, aperti, ingenui, simplices, tum imperium Antichristi cepisse quod ea quæ Christus servator noster tot antè annos prædixerat, evenisse tempore cernebant, &c. Avent. de Tyrannide Pontificis.

from

from whence thou mayest behold all the buildings of that damned Citie: consider the principal persons there, and thou shalt find the See of the Beast: In the Cleargie thou shalt find the Beast's Tent, for they neglect the service of God, pollute his Priesthood, seduce his people, reject all the Scriptures which belong unto Salvation*. And Mathew Paris describeth the state of the Church of England under Gregory and Innocent: In those dayes Faith waxed cold, and scarcely seemed to sparkle, being almost brought to ashes; Religion is become base and vile, and the Daughter of Sion is a bold faced Harlot without shame†. He further complaines, that the Monkes and Fryars of that Age did wholly neglect the Preaching of God's Word, and for that cause he pretends there was a devised Epistle sent from Hell to the holy Fraternities, Wherein Satan and all the company of Hell, did send thanks to the whole Ecclesiastical Order, that whereas in nothing they were wanting to their owne pleasures, they suffered by their neglect of Preaching, such a number of soules under them to go to hell, as no Ages past had seene the like‡. And Robertus Gallus,

* Verte te ad cives Babylonix et vide, veni huc ad supercilium montes ut cuncta possis cernere edificia damnata civitatis—verte te ad Clericum et invenies ibi Bestia tentorium Dei servitium negligunt, sacerdotium per inunditiam polluunt, populum per simulationem seducunt, omnes Scripturas ad salutem pertinentes abdicant, &c. Honor. August. in Dialog. de Predest. & lib. Arbitr.

† Math. Paris. in Henr. 3.

‡ Ib. in Will. Conquer. Lat. Abbots and Bishops, p. 383.

reputed

reputed a famous Preacher in those times, amongst certaine visions of his owne, shewes us, That in those dayes there was scarce any blood or life remaining in the members of the Church, when as the Doctrine which is the soule and life of the Church, was altered and decayed: *I did pray (saith hee) on my knees, with my face towards heaven, neere to the Altar at Saint James at Paris, on the right hand, and I saw in the ayre before me the body of the onely high Priest, clad in white Silken robes, and his backe was towards the East, with his hands lifted up towards the West, as Priests usually stand while they say Masse. I did not see his head, and beholding wishly, whether he were altogether without a head or no, I saw her head leane, and withered, as if it had been all of wood, and the Spirit of the Lord said, this signifieth the state of the Roman Church*.*

In the thirteenth Age, (Ann. 1200 to 1300.) Grosted Bishop of Lincolne, complained of many errors in the Church, and sought for a reformation, and for that cause, we may read (in *Mathew Paris*) the Pope resolved to Excommunicate and accurse him†: but this Bishop withstood the Pope's Bulles, and for his courage in that good cause, was termed *Romanorum mal-*

* *Orabam flexis genibus erectâ facie ad cœlum juxta altare Sancti Jacobi Parisiis, &c. Robertus Gallus, Morney, Myst. of Iniqu. pa. 401, or 434.*

† Innocent IV. in *Math. Paris. in Hen. III. 844. & 847, & 848.*

leus,

leus, the Hammer of the Roman Church; neither did he oppose those abuses alone, but the Cardinals at that time withstood the Pope in his behalfe, and affirmed, that the things wherewith hee charged the Pope, were most true, and thereupon they answered the Pope, it was not safe for him so to proceed, lest a tumult should follow, especially (say they) seeing it is knowne, there must bee a departure from us, and a forsaking of the Roman See. *Petrarch* who well understood the Doctrine of those times, in his Latine Epistles which are full of wisdome and gravitie, tells them: *Novi expertus, &c. I speake of my knowledge, in the Pope and his followers there is neither Faith, godlinesse, nor Truth; the Pope's Chaire is the Chaire of lying, that is, a defection, a revolt, an apostacie of people which under the Standard of Christ rebell against Christ, and fight for Satan, they esteeme the Gospell for a Fable, and the promises of the life to come for lyes**. About the same time, *Michael Cecenas*, General of the Order of *Franciscans*, affirming the different opinions of different Members in the same Church, proclaimed, *There were two Churches, the one of the wicked sort flourishing, in which the Pope reigned; the other, of godly and good men, and this Church he persecuted†*.

In the fourteenth Age, (Ann. 1300 to 1400.) *Occham* a learned Schooleman makes this com-

* *Novi expertus ut nulla ibi pietas, nulla charitas, nulla fides, nulla Dei reverentia.*

† *Mich. Cecenas contr. Tyrannid. Papæ.*

plaint:

plaint: *Alas the time, of which the blessed Apostle prophesied, when men will not suffer wholesome doctrine, &c. This Prophecie is altogether fulfilled in our dayes: for behold, there are many that pervert the holy Scriptures deny the sayings of the holy Fathers, reject the Canon of the Church, molest, persecute and bring into bondage, and without mercy torment and afflict even unto death, them that defend the trueth: so that wee may rightly say of our times, that which Daniel long since pronounced, Iniquitie is gone from Babylon, from the Elders and Judges which seemed to governe and rule the people: for many that should bee Pillars in the Church of God, and defend the trueth even unto blood, cast themselves headlong into the pit of Heresies*.*

In the fifteenth Age, (Ann. 1400 to 1500.) Gerson the Chancellour of Paris bids you open your eyes, and see if the Houses of Nunns be not Stewes of filthy Harlots; if the consecrated Monasteries be not Faires, Markets, and Innes; Cathedral Churches, dennes of theves; Priests under pretence of mayds, keepe harlots: consider whether so great variety of pictures and Images be fit, and whether it occasion not Idolatrie in the simple: looke upon the number and varietie of religious Orders, the Canonizing of new Saints, though there bee too many already, as Bridget of Swetia, Charles of Britain; the feasts of new Saints more religiously kept, then those of the blessed Apostles: enquire if there be not Apocryphall Scriptures, and prayers in processe of

* Occham. procl. com. err. Johan. 22.

time,

time, either of purpose, or of ignorance brought into the Church, to the great hurt of the Christian Faith: consider the diversitie of opinions; as the conception of Marie, and sundry other things*. Againe, in his Consolatory tract of *Rectifying the Heart*, amongst many other considerations, hee complaineth, There is intollerable superstition in the worshipping of Saints, innumerable observations without all ground of reason, vaine credulitie, in beleev- ing things concerning the Saints report in their uncertain Legend of their lives, superstitious opinions of obtaining pardon and remission of sinnes, by saying so many Paternosters in such a Church before such an Image, as if in the Scriptures and authentical writings of holy men, there were not sufficient direction for all acts of Pietie and Devotion, without these frivolous additions: nay, which is worse, see if these observations in many countreys and kingdomes of the world, be not more urged then the Lawes of God, even as wee shall find in the Decrees and Decretals, a Monke more severely punished for going without his Cowle, then committing Adultery or Sacriledge, and more grievously corrected in going against one of the Pope's Decrees; then offending against the divine precepts, and the Gospell of Christ†. This learned Author was Director of the Councell of Constance, and there complained of 75 exorbitant abuses and errours that were crept into the Roman Church, but found no amendment;

* Gers. declarat. defect. virorum.

† Idem de Directione cordis Consid. 29, &c.

nay

may more (saith hee) *Wee must not looke for a Reformation in things that concerne Faith and Religion, or doctrine, or manners, except the Secular powers doe seriously take it in hand. Experto crede, Beleeve me in what I say, I have tryed it, dispute no more of it, speake not to deafnesse itselfe, thou shalt never bee heard**. Lastly, when hee found there was little hope of reducing Religion to the former purity of the Primitive Church in Christ's time, yet hee wished at least a restoring of the ancient Faith in the Fathers' time; and (saith hee) *If the Church may not bee reformed according to the state it was in the time of Christ and his Apostles, yet at least it should be brought to the state it was in the time of Sylvester, which was about 300 yeeres after Christ*†. To let passe the observation of *Tho. Walsingham*, that in those dayes it was the common argument in every man's mouth, *Hee is a Fryar, Ergo a lyar*‡. At this time *Alvarez Pelagius* wrote a Booke, *De Planctu Ecclesiæ*, of the Churches complaint, wherein hee tells us, *The Church which in her primitive state was adorned of her Spouse with many royall graces, was clouded and ecclipsed with the black mists of ignorance, iniquitie and errour*§. In like

* *Experto crede, &c.* Gers. in *Dial. Apologetico*.

† *Ecclesia si non ad statum Christi et Apostolorum, saltem ad statum Sylvestri restituenda.* Idem de *Concil. Gener. unius obedientiæ*.

‡ In diebus istis in ore cujuslibet bonum fuit argumentum, tenent tam de formâ quam materiâ, Hic est Frater, ergo est mendax. *Wals. Hist. Angl. in Rich. 2. p. 281.*

§ *Alvar. de planctu Eccles. l. 2. art. 5. lit. Aleph.*

manner,

manner, *Nicholaus Clemangis*, Archdeacon of *Baieur*, wrote a Booke of the corrupt estate of the Church, wherein hee complaines, *The studie of Divinitie was made a mocking stocke: and which was monstrous for the Popes themselves, they preferred their owne Traditions farre before the Commandements of God**. What doest thou thinke (saith hee) of the prophecie of the Revelation of St. John: doest thou not thinke; that in some sort it belongs to thee; thou art not grown so shamelesse as to deny it: consider therefore of it, and reade the damnation of the Great Whore, sitting upon many waters, there contemplate thy worthy actes, and thy future fortune. Cardinall *Cameracensis* wrote a Booke, *De Squaloribus Romanæ Ecclesiæ*, touching the *Deformitie of the Roman Church*, (which book is to be seene in the Library at *Westminster*) wherein amongst many other complaints touching the Roman Church, he tells us, *That Pagan abuses, and diabolical superstitions were so many at Rome, that they could not well bee imagined†: but (saith he) as there were seven thousand which never bowed to Baal, so it is to bee hoped, that there are some who desire the Churches Reformation‡: and accordingly it happened: for Pope*

* Et præsertim qd magis prodigiosum est Pontificibus qui suas Traditiones divinis longè mandatis anteponunt. Clem. de Corrup. Eccles. statu. ca. 14 & 26.

† Abusiones quoque Paganicæ et superstitiones Diabolicæ tam multæ Romæ qd divinari benè non possunt. Camer. de Squaloribus Rom. Eccles. p. 24.

‡ Camer. de Reform. Ecclesiæ.

Alexander the Fifth, in this age, and in the yeere 1411*, promised solemnly to intend a Reformation†; and for that purpose to assemble the most learned of all nations; and at the Councel of Senes, 1423, the proposition of Reformation was revived, but withall, it was adjourned *de die in diem*, and the Reformation is not yet come.

In the sixteenth Age, (Ann. 1500 to 1600.) *Hieronymus Savanarola*, a *Dominican* by profession, and for his Doctrine, and sanctitie of life, termed a Prophet, was examined with tortures (saith *Guicciardine*) for inveying against the Clergie, and Court of Rome, Upon which examination a Process was published to this purpose, that he was not moved thereunto out of any evil intent, but this one thing he onely respected, that by his meanes a General Councel might be called, wherein the corrupt manners of the Clergie might bee reformed, and the degenerate state of the Roman Church (as farre foorth as was possible) might be reduced to the likeness of that it was in the Apostles' time, or those that were neerest unto them: and if hee could bring so great and so profitable a worke to effect, hee would think it a farre greater glory then to obtaine the Popedome itselfe‡. And *Philip de Comines* gives us likewise to understand, that hee told the French King, *Charles the eighth*, He should have great pros-

* Consil. Pisan. Sesa. 20.

† Dixit quod ipse volebat vacare circa reformationem Ecclesie, &c.

‡ Guicciard. lib. 3. in fine.

perity in his voyage into Italy, and that God would give the sword into his hand; and all this, to the end he should reforme the corrupt state of the Church, which if hee did not performe, he should returne home againe with dishonour, and God would reserve the honour of his worke to some other, and so (saith he) it fell out*. This holy man thirsted for a Reformation. Hee complained against their Communion in one kinde, against Justification by Works, against the manifold Traditions and Constitutions of their Church, against the Pope's Supremacie; and withall, proclaimed that the Roman Church taught not the Doctrine of Christ and his Apostles, and this was counted to him for Hérésie, and for this hee was first hanged, and then burnt.

About this time, there was likewise written by Doctor *Vicelius*, a Book called *Methodus Concordiæ Ecclesiasticæ*: Wherein hee complains also, of Traditions contrary to the word of God: hee calls for the translation of the Bible, and wished the Service were delivered in a knowne tongue: hee complained of the worship of Images, of Prayers to Saints, of Purgatory as a doubtfull opinion: he wished that Priests and people should rather marry, then live loosely as they doe: and for these, and the like Articles, wherein he desired a Reformation, his Booke is condemned *inter libros Prohibitos*†, among the Books prohibited, and

* Comin. lib. 8. cap. 2.

† Index libr. prohib. de Sandoval. Madril. 1612.

certainly

certainly the errors both in Doctrine and Discipline, were grown to that height, insomuch as *Erasmus* professeth, it was commonly argued in the Schooles; *Whether the Pope might not abrogate that which was decreed in the Apostles' Writings; Whether he might ordaine any thing contrary to the Doctrine of the Gospel; Whether he might create a new Article of the Creed; Whether he had greater power then Peter, or equall; Whether hee might command Angels, and take away Purgatory altogether; Whether he were a meere man, or God, or participate of both natures with Christ; Whether he were more mercifull then Christ was, seeing it is not read that Christ called any man out of the paines of Purgatorie. Sixe hundred things (saith hee) of that sort were disputed and published in great volumes, by great Divines, especially famous for profession of Religion, and these things in the Schooles of Divinitie were seriously handled*. And without doubt, abuses were growne so exorbitant in the Church, that *Machiavell* protested, *The Kingdom of the Clergie had beene long since at an end, if the reputation and reverence towards the povertie of Fryars had not borne out the scandall of the Bishops and Prelates.**

Amidst these manifold errors and corruptions in the Church, arose *Martin Luther*, and desired a Reformation, as his predecessors had done, and at that time things were in so bad estate (saith *Guicciardine*) that the blood of Christ was profaned, the power of the keys was made contemptible, and the re-

* *Eras. Annot. in 1. Tim. i.*

demption

demption of soules out of Purgatory, was set at a stake at dice, by the Pardon sellers, to be played for*. This was so notorious, and visible to the world, that by the testimony of their own Historian, there were that yeere many meetings at Rome, to consult what was best to be done. The more wise and moderate sort wished the Pope to reforme things apparently amisse, and not to prosecute *Luther*. This reformation was long before wished for: (as wee see by the complainants in their own Church,) neither did *Luther* (as some pretend) oppose the errours of the Roman Church out of any prepensed malice: for "Wee plainly and expressedly professe (saith hee) as our Bookes doe witnesse, that if they would not constraine us to Articles openly impious and blasphemous, wee would defend them in other things †."

"Neither came *Luther* alone (saith *Alphonsus*) such is the unhappinesse of this age, but garded with a great troope of Heretikes, who seemed to looke for him, that afterwards they might fight under his banner ‡: for presently *Philip Melancthon*, *Faber*, *Capeto*, *Lambertus*, *Conradus*, *Pellican*, *Andreas*, *Osiander*, *Martin Bucer*, entered their names in his Booke, and many other in processe of time, in great numbers, inserted themselves into his family." And as it is observed by

* Guicciard, hist. lib. 13.

† Tom. 7. Wittenb. 22.

‡ Nec prodiit solus Lutherum, &c. Alp. à Castro ep. Nun-
cup. ad Phil. 2 Hisp. Regem.

their

their learned *Cassander*, the Church Doctrine and discipline was so farre out of order at his coming, before, that many learned Writers published and declared their long wished for reformation of the Church.

Thus briefly in the Apostles' times you have seene the glorious rising of the Sunne; in the ages following, the Summe at highest: from after 600 yeeres, you have seene the Sun towards setting. In the first age shee was like the Moone in the first quarter, and daily increasing: in the ages following shee was in the full; in succeeding ages shee was in the wane. In the first age, shee was like the Starre that appeared in the East, and guided the wise men; in the ages following, the Fathers were the fixed starres, and gave light in the midst of Heresies; in the latter ages there were *Stellæ erratice*, wandring starres that fell from heaven, such as St. John speakes of, Priests and professors, that left their faith, (their first habitation.) And thus wee see there is one glory of the Sunne, another of the Moone, another of the Starres, and to all these the Church is rightly compared by Saint Austen: *The Church is the Sunne, and the Moone, and the Starres; and as the Sunne shall be darkened, and the Moone not give her light, and the Starres shall fall from heaven: so the Church shall not appeare, by reason of persecution, and worldly securitie:*

* *Ecclesia est Sol, Luna, et Stellæ, quando Sol obscurabitur, et Luna non dabit lucem, et Stellæ cadent de cœlo, Ecclesia non apparebit impiis ultra modum sævientibus.* Aug. Ep. 80.

then

then the power of heaven shall be moved, and they that seeme to shine in grace, shall fall, and those that are most strong in faith, shall be troubled.

These things premised, wee may rightly inferre for a conclusion of this point, that there was alwayes a remnant of true beleevers in the bosome of the Romane Church, who resisted the Papacie, and noted the abuses : neither were they ignorant lay-men, or an illiterate sort of Priests, but they were Bishops, and Cardinals, and learned Pastors, that complained of the latencie and obscuritie of the true Church : they longed for a Reformation in Doctrine, and Discipline ; they wished that the true Religion might bee restored to her first Integrity, the Church to her ancient libertie, her Faith and Doctrine to the Primitive sinceritie ; and for this cause, a continuall voice and lamentation was made by many of her children, and shee would not bee comforted, because they were not such as shee first bred them. From these and the like testimonies, (who constantly and continually wished a Reformation in Faith and Manners) wee may certainly conclude, that eminent and perpetuall Visibilitie is no certaine Note of the true Church.

I proceed in the next place, to shew that there was a kind of necessitie, for the latencie and obscuritie of the true Church, especially in the later ages, because it was foretold by Christ and his Apostles in the first Age.

SECT. XXV.

THE AFORENAMED CORRUPTIONS, AND MOST REMARKABLE DECLINATION OF THE CHURCH OF ROME IN THE LATER AGES, WAS FORETOLD BY CHRIST AND HIS APOSTLES IN THE FIRST AGE.

As the complainants have made knowne unto us, that there was an Apostasie, a falling away from the trueth in the later ages, so likewise you shall observe, that they told nothing of the defection in the Church, which was not foretold by Christ and his Apostles, at that time, when the *Mysterie of Iniquitie* began to worke; whereby you shall see, the one foretells, the other answers; the Apostles spake of errours and heresies that were to come; the complainants tell you of errours and heresies, that in their dayes were come, *ut impleretur*, that whatsoever was foretold, might bee accomplished. Now, that the Church of Rome hath fallen from her first puritie, that she is that Church at which the Prophecies long since pointed, and is now fallen, that the Pope is that Man of Sin, that sits in the Temple of God, which was forespoken, and that there is not, neither can bee any other Church, to which the Prophecies can fitly agree, I will compare the Romish Doctrine with those Prophecies

phiesies, that her Tenets in the Church may appeare to the Evidence of things foretold, and her doctrine may appeare to bee the accomplished Revelation of *St John's Revelation*.

First then let us examine (by way of question and answer) Whether the Church of God hath not fallen from her first sinceritie more or lesse in all ages.

How comes it to passe, that the Pope of Rome assumes to himselfe the fullness of power, and is advanced *above the kings of the earth* (which are alled *Gods* *?) It was foretold: *The Man of Sinne shall be revealed, which is an Adversary, and is exalted above all that is called God, and that is worshipped, so that he as God sitteth in the Temple of God, shewing himselfe that hee is God.* (2 Thess. ii. 3, 4.)

How comes it to passe, that there are such lying wonders, and false miracles wrought in the Church of Rome in these latter times? It was foretold: *The sonne of perdition shall be revealed, whose comming is by the effectual working of Satan, with all power, and signes, and lying wonders.* (2 Thess. ii. 3. 9.)

How comes it to passe, that the Shepheard of the flocke is become the wolfe, and the chiefe Pastors teach perverse doctrine, to make Pro-selytes of their owne? It was foretold: *After my departure, grievous wolves shall enter in among*

* I have said you are Gods. (Psal. lxxxi. 6.)

you, not sparing the flocke, and shall speake perverie things, to draw Disciples after them. (Acts xx. 29.)

How comes it to passe, that the common people are given to beleieve fables, and reade Legends instead of Scriptures? It was foretold: *The time will come when they will not suffer wholesome doctrine, but having their eares itching, shall after their owne lustes get them a heape of Teachers, and shall turne their eares from the trueth, and shall be given to Fables. (2 Tim. iv. 3, 4.)*

How comes it to passe, that the Church of Rome makes a distinction of meats, and forbids Marriage unto Priests? It was foretold: *In the later times some shall depart from the faith, and give heed to the spirit of errour, and doctrine of Devils, forbidding to marry, and commanding to abstaine from meates. (1 Tim. iv. 1. 3.)*

How comes it to passe, that Indulgences and Pardons are granted for money, and made the treasure of the Church? It was foretold: *There shall be false teachers amongst you, by whom the way of trueth shall be evil spoken of, and through covetousnesse shall with fained words make merchandise of you. (2 Pet. ii. 1, 2, 3.)*

How comes it to passe, that the number of the faithfull are so few, that at all times they cannot easily be discerned? It was foretold: *When the Sonne of man cometh he shall not find faith upon the earth. (Luke xviii. 8.)* Againe, *The day shall not come except there bee a falling away first, and that man of Sinne be revealed. (2 Thess. ii. 3.)*

How

How comes it to passe, that the Devil hath seduced the people in these latter ages? It was foretold: *When a thousand yeeres are expired, Satan shall bee loosed out of his prison, and shall goe to deceive the people in the foure quarters of the earth.* (Rev. xx. 7, 8.)

How comes it to passe, that the Church of God, (which is termed a Citie upon a hill) should bee obscured; and scarcely discerned in these latter ages? It was foretold: *The woman fled into the wilderness, where she had a place prepared of God, that they should feed her there.* (Rev. xii. 6.)

How comes it to passe, that in the time of peace and securitie, errours were brought in by the enemy of the Gospel? It was foretold: *While the husbandman slept, there came theemie, and sowed the tares among the wheat: and the enemy was the Devil.* (Matt. xiii. 25.)

Lastly, how comes it to passe, that we have made a departure from the Church of Rome? *Ut impleretur: that it might bee fulfilled, which was spoken, Goe out of her my people, that yee be not partaker of her sinnes, and that ye receive not of her plagues.* (Rev. xviii. 4.)

And certainly, all these sayings are come to passe, that not one jott of his word should passe not fulfilled, so that wee see not any things fulfilled in the Church of Rome, which were not foretold; neither was any thing foretold, but in the fulnesse of time shall bee accomplished.

SECT.

SECT. XXVI.

THE CONCLUSION OF THIS TREATISE, SHEWING IN
SUNDRIE PARTICULARS, THE CERTAINTIE AND
SAFETIE OF THE PROTESTANT, AND THE UN-
CERTAINTIE AND DANGER OF THE ROMISH
WAY.

THE Philosopher tells us, that *Truth* and *Falsehood* are neere neighbours, and the outmost postes of their doores are both alike; yet their way is contrary: for the one leadeth unto life, the other unto death. If we shall inquire further how to distinguish the house of Truth from the house of Errour, hee gives this Character. The door of Falsehood is painted and beautifully adorned, but the door of Truth is plaine and homely; and heereby it appeares, that many times men are deceived, and mistake the doore, and goe into Errour's house, when they seek the Truth.

These two ways I have briefly surveyed, and distinguished by two several Titles, *The Safe Way*, and *The By-way*: The one (like the house of Truth) is plaine and naked, and knowne only by the Scriptures; and this is *Via Tuta*, a certaine and *Safe Way*. The other (like the house of
Falsehood)

Falsehood) is adorned with specious shewes, and coloured pretences of Traditions, of Fathers, of Councils, of a pompous outside, of an eminent and glorious Church; and this is *Via Devia*, an uncertaine and *By-way*. Let us looke back, and take a short view of the particulars.

We say the Scripture is a sure, evident, and perfect rule of Faith; and this is *Via Tuta*, a certaine and *Safe Way*: They say the Scripture is ambiguous, obscure, and insufficient; and this is *Via Devia*, and uncertaine and *By-way*.

We say, all Traditions concerning Faith and Manners, that can bee proved by Scriptures, are of equal authority with the Scriptures; and this is *Via Tuta*, a certaine and *Safe Way*: They say, that divers Traditions of faith and manners, whereof there is no ground nor evidence in the Scriptures, are to be received with equall reverence, and religious respect, as the Scriptures themselves; and this is *Via Devia*, an uncertaine and *By-way*.

We say, the undoubted writings of the ancient Fathers are to be followed, according to their own rule, so farre as they disagree not from the Scriptures; and this is *Via Tuta*, a certaine and *Safe way*: They say, *and take an oath**, to follow the judgement of the Fathers, making no distinction of true and doubtful Authors, nor limit-

* Bulla Pii IV. pro Forma Juramenti, &c.

ing

ing their doctrine to the Scriptures; and this is *Via Devia*, an uncertaine and *By-way*.

We say, that General Councells lawfully called, are of great authoritie, and singular use in the Church, to determine Controversies of Religion, but yet are subject unto error; and this is *Via Tuta*, a certaine and *Safe Way*: They say, that General Councils called and confirmed by the Pope, are of an infallible authoritie, and their Decrees are to be obeyed under a curse by all Christians; and this is *Via Devia*, an uncertaine and *By-way*.

We say, the Church is a Congregation of Pastors, and people, wherein the word of God is truly preached, and the Sacraments rightly administered, and these are essential marks of the true Church; and this is *Via Tuta*, a certaine and *Safe Way*: They say, sometimes a Council, sometimes a Pope and his Consistorie, sometimes the Pope alone, is the Church, and the marks of their Church are amplitude, and splendor, and miracles, &c. and this is *Via Devia*, an uncertaine and *By-way*.

We say, the Rocke upon which the Church is built, is *Christ*; and this is *Via Tuta*, a certaine and *Safe Way*: They say, the Rocke is the Succession of Popes derived from *Peter*; and this is *Via Devia*, an uncertaine and *By-way*.

We say, the effect of the Sacraments depends upon the Institution of Christ; and this is *Via Tuta*,
a certaine

a certaine and *Safe Way*: They say, the efficacie of the Sacraments depends upon the Intention of the Priest; and this is *Via Devia*, an uncertaine and *By-way*.

We say, we ought to call upon God by Christ, and that he is our Mediator who onely knowes the secrets of our hearts, and sits at the right hand of God, to make intercession for us; and this is *Via Tuta*, a certaine and *Safe Way*: They say, wee ought to use Saints and Angels for Intercessors; when as they have no commission from God to present our prayers, nor can know the secrets of the heart, nor have wee any assurance that they heare us at all; and this is *Via Devia*, an uncertaine and *By-way*.

We say wee ought to adore Christ's bodily presence in Heaven where he sits at the right hand of the Father, according to the Apostles' Creed; and this is *Via Tuta*, the certaine and *Safe Way*: They say, wee ought to adore Christ's very body and blood in the *Pix*, under the accidents of bread and Wine, according to their *Trent* Creed; and this is *Via Devia*, an uncertaine and *By-way*.

Lastly, we say that *we are, all unprofitable servants*, and no man living can be justified in the sight of God by his owne merits; and therefore all that expect salvation must lay hold on *Christ* by a lively faith, and wholly rely upon his merits only; and this is *Via Tuta*, a certaine and *Safe Way*: They say, that the law of God may be fulfilled in
this

this life, and that they can merit and performe workes of Supererrogation, and accordingly they rely partly upon their merits, and partly upon their superabundant satisfaction of Saints for their Salvation; and this is *Via Devia*, an uncertaine and *By-way*.

Thus I have set before you Truth and Error, Light and Darknesse, the *Safe Way* and the *By-way*. Give me leave therefore, by way of Conclusion, to adjure you in the sacred forme of words sometimes used by the great Prophet, and faithfull Servant of God: *I call Heaven and Earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore chuse life, that both thou and thy seed may live.* (Deut. xxx. 19.)

Δόξα τῷ Θεῷ.

THE END.



